Vulgar Errors

IN

DIVINITY

REMOVED.

Qui erranti comiter monstrat viam quasi lumen de suo lumine accendit, facit nihilominus ut ipsi lucet.

Mat. 22. 29.

Ye err not knowing the Scriptures.

2 Pet. 3. 16.

In St. Pauls *Epistles are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures.*

LONDON,

Printed for *Benj. Tooke* and *Joanna Brome* in St. *Pauls* Church-Yard.

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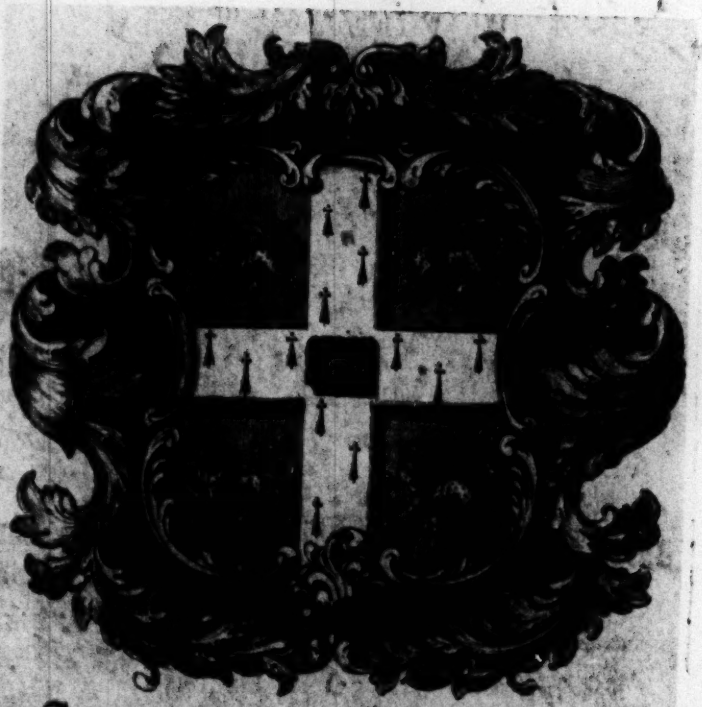

Academiæ Cantabrigiensis
Liber.

1.31.79

TO

The Right Honourable

THOMAS

Earl of *Suſſex*, Baron *Dacres*,

One of the Gentlemen of His Majeſties Bed-Chamber,

Health and Happineſs.

My Lord,

I Am bold to Dedicate theſe my firſt fruits to your Honour as a teſtimony of my grateful mind for your Lordſhips favours towards me. Three

things prompted me on to this undertaking.

Firſt, The great honour I bear to Almighty God, whoſe Nature being miſtaken, his Name is blaſphemed, whilſt he is rendred ſo unlovely, as fatally to doom the greateſt part of Mankind to everlaſting fire, chiefly for his own glory, and not for the bad uſage of the Talents they have received at his hands, by making their ſins but the ſubordinate cauſe of their damnation, and Gods omnipotent power to juſtifie ſuch a Decree. Now I would fain know how theſe fatal Dogmatizers could paint out the Devil in worſe colours, than they do our gracious God, if he had Gods omnipo-

ten

tent power to abuſe, towards the far greateſt part of mankind. But certainly God is more merciful than theſe men would have him be; elſe ſuch blaſphemers of his merciful nature had not died the common death of all men.

Secondly, The great honour I bear to the King, and the great love I bear to Kingly Government, as leaſt ſubject to oppreſſion; or renting the State in pieces by Faction. In all Governments ſome body muſt neceſſarily be truſted with the Supremacy upon their honeſty; and who is fitter to be truſted than he whom God and Nature ſhall deſign for ſo great a truſt? If ungodly men have a mind to change, ſtill they

muſt truſt, or again rebel, and ſo in *infinitum*; for unleſs ſomebody be truſted at laſt, there can be no peace. Who ſhall keep the Keeper is an unanſwerable queſtion, unleſs you ſay God alone. If you ſay the Law, that indeed ought to keep him in the Right, and to be the Kings Director, but the Law cannot keep him as his Superiour, ſo as to touch life or limb if he be a Tranſgreſſour. He that hath a Prerogative to ſave other mens lives, when by Law condemned, muſt needs be ſuppoſed to be above Law for his own. And bleſſed be God for the Kings Prerogatives, without which the Nation could not long continue in peace and ſafe-

ty.

ty. If we revolve the Engliſh Hiſtories of King *Henry* III. in the Grant given the Douze Peers (as they were called;) or of King *Charles* I. in the Grant to the Long Parliament, and conſider the fatal deſtruction of *Simon de Montford* their General, and moſt of the Peers in the end; (although ſo triumphant at *Lewis* in *Suſſex* at the firſt) as a conſequence of the one; and of King *Charles* of bleſſed memory; (after ſo much bloudſhed, and oppreſſion) as a conſequence of the other; it may teach us how unſafe it is for the People, to deſire any thing of the King, or for the King to grant away any Prerogative to the People, which may make him too weak for

Government, upon any difficulty, or fair pretence whatſoever.

Thirdly, The great love I bear to the truth, as deſirous to raiſe the decayed credit of it; that ſo men may walk in it. For Error embraced debaſes the underſtanding, as a Noble perſon his bloud by marrying one of mean Parentage and baſe conditions; and men acting generally according to thoſe Principles they have eſpouſed; (for all their after-reaſonings, and deliberate actions, are founded on thoſe Principles) when they are erroneous they take falſe meaſures of honour, and diſhonour, of right and wrong, and the more zealous they are for them,

the

the wroſe they are, as the Arrow ill levelled at hand, the further it flies, the further it is off the Mark. That God would give your Lordſhip length of days, riches, and honour, and at the end of thoſe days everlaſting felicity, is the Prayer of,

Your Lordſhips obliged

Servant, and Chaplain,

Ralph Battell.

To the Reader.

AS I have ſeen a double or pleated Picture, on one ſide appear a beautiful Woman; but if you go to the other ſide of the Room, it would appear an odious Serpent: So (although truth be but one, and not double) yet it will appear diverſly, according as we look upon it. For if with ſolid judgment we behold it, it will appear lovely, as it is; if with prejudice, being wrong byaſſed with intereſt or education it will appear a foul error. Wherefore thou art deſired that readeſt this Book to lay aſide all prepoſſeſſion, and to weigh what

is

is ſaid, with candour and ingenuity with naked and impartial reaſon. One adviſeth very well to ſuppreſs at leaſt nine years, any Notions we have a mind to make publick, and if then upon ſo long conſideration, we ſtill like them, to ſet them forth. I aſſure thee I have done ſo by moſt of theſe herein contained, and upon mature deliberation bring them into light, and if God lend me life and opportunity intend a Second part of a like nature. If any thing ſeem contrary to the Church of England, *I am confident it is thy error to think ſo: but if my Superiours judge ſo: I here diſown it, for I never thought any new Notion of mine ſo good, but the authority and peace of the Church was much better, and to be preferred before it. Shall I ſpeak plain Engliſh?*

Thoſe

To the Reader.

Thoſe that are brought up in Error I have but little hopes to recover, but rather think I ſhall provoke ſuch to produce their little exceptions, and vulgar plauſible blinds, to keep up their Party. But I nouriſh a good hope that thoſe that are diſengaged from error (in the particulars herein mentioned) this Book may prevent them from embracing it, which is the hearty deſire of the Author.

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Vulgar

Vulgar Errors
CONCERNING
REPROBATION
Removed.

THat ſome are Reprobates is out of queſtion, broad is the way that leads to deſtruction, and many there be go in it: But how they come to be ſo; is not without great controverſie, nor without great miſtake. Some ſay, that God meerly for his glory made ſome Veſſels of wrath, according to the good pleaſure of his Will: So that the object of Gods Decree of Reprobation, was not mankind conſidered as ſinners, but meerly

as his Creatures, which is ſuch a Doctrine, that whoſoever brings I ſhall never bid God ſpeed. Now the Texts of Scripture at which they have ſtumbled, and fallen into this unmerciful opinion are ſuch as theſe; First, that of St. *Paul* in the ninth Chapter to the *Romans*, ver. 11. *For the Children being not yet born, neither having done good or evil; that the purpoſe of God according to Election might ſtand, not of works, but of him that calleth, it was ſaid unto her, the elder ſhall ſerve the younger, as it is written, Jacob have I loved, but Eſau have I hated:* You ſee, ſay they, before *Jacob* or *Eſau* had done good or evil, one was loved, and the other hated. My anſwer is: Firſt, theſe words are not ſpoken of *Jacob* or *Eſaus* perſons; but by a figure the perſon of either is put to repreſent, and ſhadow out the condition of their Poſterities. Secondly, the Election there mentioned is meant chiefly concerning things Temporal, not things Eternal. That that ſaying, *The elder ſhall ſerve the younger*, was

was not meant of their perſons, but of their Poſterities may appear from *Gen.*25.23.*Two Nations are in thy Womb, and two manner of People ſhall be ſeparated from thy bowels, and the one People ſhall be ſtronger than the other, and the elder ſhall ſerve the younger.* *Eſau* in his own perſon never ſerved *Jacob*; nay, *Jacob* called *Eſau* his Lord, and bowed ſeven times to the ground before him, *Gen.*33.3.and was glad by a Preſent to obtain his peace of him. If *Eſau* had done ſo to *Jacob*, how would they have triumphed in their perſonal ſenſe? Secondly, that the love and hatred was meant chiefly concerning things temporal, ſee *Mal.* 1.2,3. from whence the words were taken. *Was not* Eſau Jacobs *Brother, ſaith the Lord? Yet I loved* Jacob, *and I hated* Eſau, *and laid his Mountains, and his Heritage waſte for the Dragons of the Wilderneſs.* So that you plainly ſee the Apoſtle means not perſonal Election to eternal life, or hatred to eternal death; but of chooſing *Jacobs* Poſterity, to be a greater Nation than the Off-

ſpring of *Eſau*; meerly for his good pleaſure which no man can juſtly ſpeak againſt; for he may do what he pleaſes with his own good bleſſings. If it be ſaid, the temporal bleſſings on *Jacob's* Poſterity did ſhadow out ſpiritual: 'tis not denied but they might, and certainly to be brought ſo nigh unto God, as to be his peculiar People in Covenant was a ſpiritual bleſſing, and if all that were in Covenant were elected, the Argument were of force; but ſeeing they are not all Iſrael, which were of Iſrael, it falls to the ground. The truth is, the words are here uſed by the Apoſtle, by way of Allegory, and all that he accommodates them to, is to ſhew that God might juſtly caſt off the Jews, the People of the elder Covenant of Works, and take in the Gentiles, thoſe minors, and youngers, into the Covenant of grace in their rooms, as may appear from *Rom.* 9. 30. *What ſhall we ſay then to theſe things? That the Gentiles which followed not after righteouſneſs, have attained to righteouſneſs,*

teouſneſs, even the righteouſneſs which is of faith: But Iſrael *which followed after the Law of righteouſneſs hath not attained unto the Law of righteouſneſs. Wherefore? Becauſe they ſought it not by faith, but as it were by the Works of the Law.* And this he makes the concluſion, and is the chief, if not the only thing he doth infer from the whole Allegory, And what he ſays to *Moſes* is moſt equal, *I will have mercy on whom I will have mercy*; that is, it belongs to me to appoint upon what terms I will ſhew mercy, and juſtifie men, whether by the Law of Faith or by Works: For as he that builds an Hoſpital hath an equitable right to appoint the qualifications of the perſons that ſhall partake in his gift, whether poor Children, or Widows, Aged perſons, or the like; ſo it belongs to God to appoint upon what terms he will juſtifie men, whether by the Law of Works, or by the Law of Faith; and ſeeing neither Works nor Faith can deſerve it at his hands, Juſtification is not of him

that willeth, nor of him that runneth, but of God that ſheweth mercy. God hath reaſon enough for all his doings, but in diſtributing mercies which have no foundation in merit, he need give no account or reaſon of it, but his Will. And ſo likewiſe for his judgments upon *Pharaoh* (here uſed as a Type of the obſtinate Jews) although God had reaſon enough to raiſe him up, (I ſuppoſe out of the former Plague, to reſerve him for a more famous overthrow) becauſe the Hebrew hath it, *I have made thee ſtand*; The Septuagint hath it for this cauſe, διετηρήθης ἕως τῦ νῦν, *Thou haſt been preſerved till now.* The *Chaldee* Paraphraſe, and *Junius* ſo likewiſe explain it. And although God had reaſon enough to find fault with him for hardening of his heart, though now judicially hardened, and he could not help it; yet the Apoſtle waves theſe Reaſons, and ſays, *Nay, but O man, who art thou that replieſt againſt God?* As if he had ſaid, it is intolerable preſumption to quarrel at the ways

of

of God as unequal when they clearly appear to be his: You ought rather with reverence to presume there is wisdom and righteousness in them, though you through ignorance cannot comprehend them: For as his power in forming man ought not to be found fault withal, and none ought to say, Why hast thou made me thus? So neither his Justice, which is as infinite as his Power, and renders to men only according to their Works.

A second Scripture is this: *Hath not the Potter power over the Clay of the same lump to make one vessel to honour, another to dishonour*, Ver. 21. Whence they infer, God is the Potter, we the Clay; the Elect are the Vessels of honour, the Reprobates the Vessels of wrath and dishonour; and if God make a Vessel of wrath, shall the thing framed say to him that framed it, Why hast thou made me thus? To this I answer; We are indeed in Gods Hands, as the Clay in the hand of the Potter, and when he framed man of the dust of the earth, he might

have made him the tail and not the head of the Creation; he might have moulded us Dogs, or Swine, or loathſom Serpents, and in that ſenſe Veſſels of diſhonour, but to make us Veſſels of wrath, and in that ſenſe Veſſels of diſhonour, ſo the good God could not make us, no more than he can lie, or be cruel, or deny himſelf. The nature of God cannot come ſo nigh the nature of the Devil as to be a Murtherer from the beginning. There can be no Veſſel of wrath without ſin, *Epheſ.* 5.6. *For theſe things ſake*, having fore-mentioned many ſins, he ſaith, *the wrath of God comes upon the Children of diſobedience.* But we cannot be ſinful as we come out of his hands, and therefore cannot come out of his hands Veſſels of wrath; he like the good tree cannot bring forth corrupt fruit, *Jer.* 2. 21. God doth avouch he never made a degenerate Plant, *Yet I had planted thee a noble Vine, wholly a right ſeed.* The Apoſtle ſays, *God is not willing that any ſhould periſh*, 2 *Pet*, 3. 9. But now if a man

man come a Veſſel of wrath out of his hands, 'tis ſenſeleſs to ſay he would not have that man periſh: If he would have had him ſav'd, he would have made him a Veſſel of mercy, and not of wrath: But the Apoſtle ſaith, he would have no man periſh, therefore he doth not make any Veſſels of wrath, in their ſenſe. *God made man upright, but he found out many inventions*, Eccl.7.29. Now as God ſays in another place, *What iniquity have you found in me, that you depart from me?* So ſay I, What hard dealing have you ever found from God that you ſhould ever entertain ſuch hard thoughts of him? That you ſhould embrace their opinions that make him a hater of his Creatures, before they were born, or conſidered them as doing either good or evil: and be angry with thoſe that repreſent him as a mild and merciful Creator unto you; he is ſo far from making a Veſſel of wrath, that he doth what can be done in a rational way to keep men from making themſelves ſo: and doth promiſe, that if

any

any that hath made himſelf ſuch a one ſhall purge himſelf from his defilements, he ſhall receive him as a Veſſel of mercy, and ſo uſe him, 2 *Tim.*2.20. *Shew me that Creature, that hath more goodneſs in him than the Creator*, ſays St. *Ambroſe*; but if God ſhould ruine an innocent Creature, he ſhould have leſs goodneſs in him in this particular than a good man. For a good man would not do ſuch a thing; for him not to have made his Creature had been no injuſtice, but to forſake his Creature before his Creature forſake him, is ſuch a piece of unmercifulneſs as the Father of mercies cannot be guilty of. Every breach betwixt God and man is ſtill begun on the Creatures part; God can hate no man as his Creature before he conſider him as a ſinner. We read in *Gen.* 1. 31. when God created the world he beheld all that he had made, and it was very good: now what is not only good, but very good, could not be the object of his hatred, for it hath ſome ſmall reſemblance of himſelf, who

is good, and the chiefeſt good. Man above all Creatures here below was made after his own image; now as God cannot love thoſe that reſemble the Devil; no more can he hate thoſe that reſemble himſelf, whence it irrefragably follows, that until man had defac'd the Image of God in him, there was nothing but mercy and goodneſs intended towards him. St. *Peter* calls him *a faithful Creator*, 1 Pet. 4. ult. intimating, that there is an engagement on him, the Author of being, to have a due care for the thing created, as a Father by nature is bound to provide for the Child, which thoſe that do not are below the brute beaſt, *Iſa.* 27. 11. *It is a people of no underſtanding, therefore he that made them will not have mercy on them,* &c. Intimating, if they had not ſtrangely wax'd out of kind, they had not been forſaken of him. But thirdly, it is objected from *Acts* 13. 48. when *Paul* and *Barnabas* preached unto the Gentiles, *as many as were ordained to eternal life believed*; whence

whence it follows, that they that did not believe were not ordained to eternal life, and consequently, were ordained to condemnation. I answer, the original word τεταγμένοι, which we translate ordained, relates to the marshalling of an Army in rank and file, or setting any thing in order, and might as well have been translated disposed. In 1 *Cor.* 16. 15. there it is translated addicted; *the house of* Stephanas *addicted themselves to the Ministry of the Saints*; and so it might have been translated there, as many as were addicted to eternal life believed. Our Saviour compares the preaching of the Word to the sowing of the Seed. Now that the Seed may prosper it is requisite that the ground be prepared beforehand for the receiving of it: even so it is necessary, that the hearers of the Word be disposed and addicted to receive it, that they come with honest and good hearts to hear it. Now the Gentiles, and some of the Jews came with such hearts and believed; but the most part of the Jews coming with

with envy in their hearts, St. *Pauls* Sermon to them was like the ſeed on the untilled ſoil; their unpreparedneſs made them uncapable to be wrought upon, by ſuch a meaſure of grace which wrought upon the Gentiles. Fourthly, it is objected, the Apoſtle, treating of Gods abſolute and eternal Decrees of ſaving ſome, and of damning others, cries out *Rom*, 11. 33. *Oh the depth both of the wiſdom and knowledge of God! how unſearchable are his judgments, and his ways paſt finding out!* But if God damn men only upon foreſight of their ſin, and final impenitency, you have ſearch'd out his ways, and found out that which the Apoſtle ſays is paſt finding out; therefore no cauſe is to be aſſigned why they are Veſſels of wrath but only the good pleaſure of his Will. I anſwer, if this part of the Chapter treated of Gods eternal Decrees, not to be ſearch'd into, why men are ſav'd or loſt to all eternity, their Argument were unanſwerable: But they wreſt this Scripture, I dare not ſay, to their

own

own deſtruction, but I dare ſay, to eſtabliſh a falſe opinion of the deſtruction of others. Read from *v.* 17. to this exclamation in *v.* 33. and you will find he treats only of the breaking off the Jews the natural branches, and grafting in the Gentiles in their ſtead: or to ſpeak without Allegory, of the caſting off the Jews becauſe of unbelief, and of bringing in the Gentiles into the viſible Church of God, and admires his juſt judgments upon the Jews, and his wiſdom upon taking this their unbelief as an occaſion of ſhewing mercy to the Gentiles; and thereby provoking the Jews to emulation. Fifthly, they argue thus: Although it ſeem unreaſonable to us that God ſhould thus damn men by Prerogative, yet indeed it is not; for although mans Will be ruled by Reaſon, yet Gods is not, but his very willing a thing makes it reaſonable and juſt: for a thing is not firſt reaſonable and juſt, and then willed by God; but upon his willing it, its become both. As for the Will of God, I grant it is never

ſeparated

ſeparated from juſtice, and it ought to bind us at all times to due obedience; but herein lies their miſtake to think there is not an intrinſical good, and an intrinſical evil in the nature of things themſelves; but only that Gods willing it makes it good, and his nilling a thing makes it evil; one ſays moſt blaſphemouſly, God out of the abſolute ſoveraignty of his Will may command all the wickedneſs he hath forbid, and forbid all the holineſs he hath commanded. But as there are eternal verities, as that equals added to equals ſtill make equals, and the cauſe is in order of nature before the effect: So things eternally juſt, as to love God, and to give him thanks; to hate God is ſo intrinſically evil that it is impoſſible but that it ſhould be forbid. If it were poſſible for this not to be forbid, it were poſſible for this to be lawful, for where there is no Law there is no Tranſgreſſion; but it is utterly impoſſible it ſhould be lawful, therefore it muſt be granted there is an evil in order of nature before the

the prohibition of it: and ſo ſome things muſt needs be good in their own nature, as bearing a reſemblance of the Image and goodneſs of God, before any external Law paſs upon them. Theſe things premiſed, my anſwer is, Although the Will of God be a rule of juſtice to us, yet it is not a rule of juſtice to himſelf: but his juſtice is rather a rule of his Works, and of his Will; and he works all things according to the Counſel of his Will; and that Counſel adviſeth nothing raſhly, or unmercifully, unreaſonably, or unjuſtly; but according to the greateſt Equity and Chancery in the world, and therefore cannot without the greateſt violence to Reaſon and Religion, be thought to make irreſpective Decrees, to torture for ever the greateſt part of mankind chiefly for the pleaſure of his Will. Again, they ſay Omnipotent Power authorizes all actions. Now if God will make Veſſels of wrath, what hath any one to do with it? May he not do what he pleaſes with his own Creatures? My anſwer

anſwer is, we muſt not magnifie Gods Power ſo much as to eclipſe his goodneſs, or his truth; which doth aſſure us that he is loving unto every man; and that he delights not in the death of any ſinner. Theſe men make God a Tyrant, rather than a King, and attribute ſuch Prerogatives to God as are broadly inconſiſtent with his nature. Acts of Power are not good in themſelves, but as they are accompanied with Juſtice and Mercy; otherwiſe they are bad, and lay a mans honour in the duſt; we muſt not ſo magnifie one Attribute in God, as to juſtle out all the reſt. The Lord proclaimes his name to *Moſes*, *Exod.*34.6. after this manner, *The Lord, the Lord God, merciful and gracious, long ſuffering, and abundant in goodneſs and truth, keeping mercy for thouſands, forgiving iniquity, tranſgreſſion, and ſin.* Now Gods name is every ways agreeing to his nature; which is (rather than his Creature ſhould periſh) to forgive iniquity, tranſgreſſion, and ſin, and not to decree everlaſting fire to it,

without the intuition of ſin. Let us not therefore entertain any hard thoughts of Almighty God. *Rev.* 20. 12, 13. when the earth and the Sea gave up their dead, they were all judged according to what was found in the Books, and thoſe Books were written only according to their works. Conſcience is one of thoſe Books which ſhall be opened at the laſt day, and it will acquit God of all hard dealing towards men that periſh. When *Moſes* prayed thus, *Exod.* 32. 32. *Either forgive this People, or blot me out of the Book which thou haſt written*; The Lord ſaid, *Whoſoever ſins againſt me him will I blot out of my book:* Where you ſee ſin only blots out of Gods Book, and not any Fatal Decree. If it ſhould happen to men according to their Lots to be under ſuch or ſuch a Decree, and not according to their Works, there would nothing be remaining for us to do, but only patiently to obey Fate; for if an irreſpective Decree do ſhut up the moſt of men under Condemnation,

nation, can any one of thoſe men by all his induſtry alter his Deſtiny? Surely no: unleſs he were ſtronger than he that made that Decree. To what purpoſe then were all his endeavours, or to what purpoſe ſhould we beat the air, and perſuade him to impoſſiblities? Yes, to good purpoſe, ſay the Abettors of ſuch a Decree, becauſe no particular man knows under which Decree he is. I confeſs, this anſwer is the beſt they have to give, but it nothing enervates the Argument; for it is not the knowing of a Decree, or the being ignorant of a Decree, makes any thing to the altering of a Decree, for neither if I know it, will it be repealed, neither if I be ignorant of it, will it ceaſe to be accompliſhed: Now then, although no particular man knows under which Decree he is, yet he muſt needs know he is under one of them (if there be ſuch Decrees) and under which ſoever he be, he is bound with an Adamantine Chain unto it, and his end is fixt by reaſon of it as unalterably as the

Laws of the *Medes* and *Perſians*: Who then, believing this, can believe, that his faſting, weeping or mourning, renting heart or garment can avail any thing to the altering of that Decree under which it was his Lot to be born. So that he that hath imbibed this Doctrine hath cut the Sinews of all induſtry, if he acts conſequentially to what he himſelf doth believe. Nay, but the means are ordained as well as the end may ſome ſay! True, they are ſo: But to the far greateſt part of men, if their opinion were true, God ſhould command them to ſeek his face in vain; for thoſe means could never attain the end for which men ſhould uſe them, namely, the Salvation of their ſouls: For never any man from the foundation of the world under that Decree was ſav'd, neither indeed can be, though *Moſes*, and *Samuel* ſhould pray for him; or an Angel from heaven preach unto him, he could not believe. To what purpoſe now was the means ordained to theſe, or the uſe of them? Nay, to what purpoſe

purpoſe ſhould God wiſh the converſion of ſuch ſinners? ſend his Embaſſadors to intreat and beſeech them, expoſtulate the caſe with them, *Why will ye die?* ſwear unto them, *As I live, I had rather you ſhould live*; if in the mean while he hath decreed their death before they did good or evil, and in order to that Decree was reſolved, never to afford them power to perform any one act of ſaving grace? Now, whether there be inſincerity in theſe Expreſſions, or in their Opinions, judg ye. Nay, let God be true, and every man a liar. Let us heartily believe that every mans deſtruction is wholly from himſelf, and not from any fatal Decree of God.

Laſtly it is objected, the ſeventeenth Article of the Church of *England* ſays, *God hath decreed before the foundations of the world were laid by his Counſel ſecret to us, to deliver from Curſe and damnation thoſe whom he hath choſen in Chriſt out of mankind.* From whence they thus argue, Before the foundations of the world

were laid, no man could do good or evil; but even then ſome were choſen; and conſequently, ſome not: therefore thoſe that were not choſen were rejected before they had done good, or evil. To this I anſwer; as ſome were choſen in Chriſt, and conſequently, others not choſen before the foundations of the world were laid: ſo known unto God were all things before the foundations of the world were laid. He knew the firſt man would fall, and all mankind in him; ſo that when he choſe them in Chriſt he look'd upon them as ſinners, for the whole need not a Phyſitian, but thoſe that are ſick. He that is not a Sinner needs not a Saviour; and ſo when the non-Elect were rejected, they were conſidered as Sinners, and not as Creatures; my meaning is, not meerly under the Notion of Creatures. So that the Article, if rightly underſtood, doth not impugn, but rather confirm this great truth which I ſo much contend for: namely, That God doth not hate any man as

as his Creature before he conſider him as a Sinner.

Theſe things have I written to ſhew, that Gods ways are equal, and if we periſh, it is becauſe our ways are unequal. To vindicate the mercy of God, which doth prolong our days, and fill our years with goodneſs, from the malignity of that Doctrine that doth inſinuate, that to get himſelf glory God from all Eternity had no good will to ſave the greateſt part of mankind. Laſtly, To raiſe up the weak hands, and ſtrengthen the feeble knees, and ſettle the diſcompoſed and fainting ſpirits of ſuch as fear, there is an eternal Decree of heaven gone out againſt them; in aſſuring them, that no irreſpective Decree of God, ſends any man to hell; and that only their own ſins can cauſe their damnation: Which damnation to prevent, what could have been done more than God hath done? *For ſo God loved the world, that he ſent his only begotten Son into the world that whoſoever believes in him ſhould not periſh, but have everlaſting life.*

Vulgar Errors

CONCERNING

Kingly GOVERNMENT

Removed.

GOd is a God of Order, he hath made Angels and Men in a wonderful Order. Now Order is the diſpoſing of unequal things to their proper places, as ſome to ſit on the Throne, others to grind at the Mill; Servants to be on foot, and Princes on horſeback. It is a Vulgar Error which ſome have imbibed, that fear firſt made men into Societies; or elſe that ſtrength only uſurp'd a power over them. This Principle is the fruitful mother

mother of Rebellion; for it doth insinuate, that as soon as it will stand with their interests, men may free themselves from their bonds. "But how "false and unnatural this Principle is "may appear by this; that God made "our condition such, that no man is, "or ever was born into the world, "but was under Father or Mother, "which could not be usurpers of Go-"vernment over their own Children; "but their Children by the Law of "Nature were bound to obey them, "as one very well observes. When Families grew great, the elder of the house was their natural Lord, and so 'tis likely they continued till some mighty *Nimrod* invaded their rights, and usurp'd Government over them, which when others heard of, 'tis rational to conjecture, that to prevent that spreading Gangrene amongst them likewise, the wise and good men, that were Fathers of several Tribes, gave up their right to one whom they called a King. So that he came not to this height by Usurpation, or Ambition,

tion, but by a free and chearful conjunction of ſeveral Tribes to that Tribe, which had ſo good and potent a Father over them, as was both able and willing to preſerve their Liberties and Laws. *Juſtin*, one of the moſt antient of the Latine Hiſtorians, ſays almoſt as much. So that Kingly Government is not only the moſt natural, but it is the antienteſt Government in the world. It is likely ſome were of old likewiſe for a Commonwealth; either out of ambition to have part in the Government, or elſe moved to it by the ill adminiſtration of Juſtice by Kings, or by their envy and diſcontent. But *Homer*, the antient Greek Poet, cries out, οὐκ ἀγαθον, the Government by many is not good; let there be but one King, one Governour, indeed herein he reſembles God; who being but one, governs all the world. As Monarchy reſembles God in Majeſty; ſo likewiſe in Mercy: All other forms of Government come ſhort of Monarchy in Mercy. His Prerogative can diſpenſe with the rigour of the Law,

Law, where he ſees there is hopes of amendment for the future, or where the evidence was not ſo clear as was to be wiſh'd againſt the condemned perſon, or where it ſhould be very tragical to take away the life of the offender. Conſidering how apt we or our Children are to be tempted, and overtaken in a fault of a high nature, it is our great priviledge that we and they are born under Monarchy, which if it pleaſe can ſhew mercy to the condemned, and conſider thoſe favourable Circumſtances which the Law could take no notice of, nor *Ariſtocracy* or *Democracy* do conſider. The Beaſts in the Fable were afraid, if they admitted the Lion to be their King, that then he might prey upon them at pleaſure; To whom the Fox replies, If you do not, the Bear, and the Wolf, and every beaſt of prey will tear us, whilſt we have none that can, or will defend us. The Moral of it is this, As there is no Government upon earth but may be ſubject to inconvenience, if the Ruler be wicked, yet Monarchy

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is leaſt ſubject to it; for if one be thought troubleſom, what eaſe or ſecurity can there be when their name is Legion? It was certainly a great villany, though, being ſucceſsful, it went for virtue in *Brutus* and his Confederates among the *Romans* to depoſe *Tarquinius*, and afterwards upon that to call all Monarchy Tyranny; but never did the world know greater ſlavery than under the *Ariſtocracy* of *Athens*, where inſtead of avoiding one, they ſet up thirty Tyrants; and an Hiſtorian tells us, the *Roman* State could not long have been preſerved, if it had not ſubmitted to a Monarchy; for the popular heats and factions were ſo great, that the Annual Election of Magiſtrates was but another name for a tumult. Nay, it is obſervable in the beginning of the *Roman* Commonwealth, when they rebelled againſt *Tarquinius*, and ſet up Conſuls; this example was ſo prevalent with the Souldiers that they ſoon ſet up a Tribune of the People againſt the Conſuls, and this Tribune and the Conſuls

Conſuls were often at daggers drawing who ſhould be uppermoſt, but at laſt *Cæſar* threw them both out, and took the Empire upon himſelf. It is likewiſe a Vulgar Errour, that hath obtained with many, that God governed his own people in nature of a Commonwealth-Government until they ſinfully deſired a King: From whence they conclude *Ariſtocracy* to be the beſt form of Government: But when God delivered the Jews out of *Egypt*, he governed them, not only as their God, but as their Sovereign alſo; and he gave them Laws, not only for Piety, but for Polity alſo; and he ſet up his Deputies, *Moſes*, and *Aaron*, and *Samuel*, to govern them, according to thoſe Laws which himſelf had made to govern them by, both in Church and State. They could make no Laws to govern the State by, as we do Acts of Parliament, nor abrogate any; for as yet God was their Sovereign. When they were angry at this, and would have a King to be like the Heathen; they angred God, not

not but that they choſe the beſt kind of Government, but they rejected God the beſt Governour, 1 *Sam.*8.7. God ſays thus to *Samuel*, *They have not rejected thee, but they have rejected me, that I ſhould not reign over them.* They preferred an earthly King to reign over them before an heavenly; and Laws of his making before Laws of Gods making. *Samuel* told them what Laws he would make, *He will take*, ſaid he, *the beſt of your Fields and Vineyards, the tenth of your Seed and of your Cattel and give to his Officers*, &c. Nevertherleſs, they would have it ſo, rather than God ſhould reign over them any longer; and hence it was, that he gave them a King in his anger. How ungrateful either *Democracy* or *Ariſtocracy* hath been to their greateſt Patriots, and the defenders of their Country, the Hiſtories of *Miltiades* and *Ariſtides* among the *Greeks*, and of *Scipio Africanus* among the *Latines* do abundantly teſtifie. Indeed, eminency of virtue in their Governours muſt needs create

jealouſies

jealouſies of introducing Monarchy, which, they to prevent, did often unjuſtly impriſon or baniſh their beſt Commanders. It is likewiſe a Vulgar Error, that from the beginning of the world there was a propriety of Law to make a Monarch; whereas to matter of fact, to any that will not ſhut their eyes, it muſt needs appear a vain Hypotheſis. For I would fain know whether *Adam* held his Title over his Children ſo: or any other Hereditary Prince at firſt; or whether rather the right to Government was not inherent in his very Bloud, Perſon, and the next of the Family. If it be ſaid, but few Nations have been ſo happy as to have the Succeſſion derived to the eldeſt of the Family long together, but one of theſe two things often hapned, either ſome Uſurper obtained the Government by the commotion of a People, or ſome other Nation got the Crown by Conqueſt: We demand in ſuch caſes, is not that Government from God? I anſwer, God ſuffers the Devil to have a great power,

power, but is it therefore a lawful one? And will you from thence argue, that all men therefore ought, as well as moſt moſt men do, obey him? A Permiſſive power is one thing, and a juſt power that comes with Gods Commiſſion is another. Where the People rebel againſt their lawful Prince, and ſet up an Uſurper, here is Gods Permiſſion: But as for Gods Commiſſion to ſuch a Power I am to ſeek, and ſo I believe is every Uſurper, as well as was *Henry* the Fourth of *England* on his death-bed; who looking on his Crown, which ſtood on his Bolſter, ſighing, ſaid to his Son, *What right I had to this Crown God only knows*: Or as was *Richard* the Third, the night before *Boſworth* Field was fought, as *Polydor Virgil* relates. I will give it you in his own words, ſpeaking how he was ſcared in the Night, he ſays, *Id puto non fuiſſe ſomnium ſed Erinnem Conſcientiæ. I do not think it a dream affrighted him ſo, but his guilty Conſcience.* Secondly, where ſome other Nation by Conqueſt ob-

tained the Crown, if it were unjuſtly gotten, (as it was where the Conquerour was the Aggreſſor) it is no lawful Power: For if Robbers of whole Countries be Gods Vicegerents, ſurely Thieves, and Banditoes are his under Officers. As *a Baſtard till the tenth Generation might not enter into the Congregation of the Lord*, *Deut.* 23. 2. So ſuch a baſtard Government, muſt have length of time to make it legitimate; but if it was a lawful Conqueſt, as it might be where the Conquered gave juſt occaſion of a War; or elſe began the War firſt: Yet the Title is weak to the conquered Crown, till by length of time, and death of all juſt Pretenders, it becomes the true Title, beeauſe it becomes the only one. It is likewiſe ſaid by ſome of late times, that Kings have nothing to do to meddle in Eccleſiaſtical matters, but only to govern in Civil Affairs; but it is apparent, that as the Fathers of the Families in the beginning of the world were veſted with a Kingly power over their own Poſterity,

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ſo likewiſe they were Prieſts to their own Houſholds; and *Eſau* is called *a prophane perſon*, becauſe *he ſold his birthright*, Heb. 12, 16. to which the Prieſthood was annex'd. He is not called a Fool, or an Ideot, but a profane perſon, one that did unhallow himſelf. So that from the beginning it was not ſo as they would have it, neither is it ſo yet; for whatever things or perſons were not exempted from the power of the chief Magiſtrate before Chriſts time, are not by him exempted. Now, if we ſhall enquire what was the manner of the Nations of the World, or of Gods People in this point, it will appear, that the Magiſtrate ever regulated Religion, and religious perſons: Witneſs the Decree of *Cyrus* to build Gods Temple; of the King of *Ninevey* to proclaim a Faſt for all; and of *Nebuchadnezzar*, firſt, for Idolatry, and afterwards, for to worſhip the true God; all which are at large recorded in Scripture. And although in the Jewiſh Commonwealth God ſeparated

the Prince from the Prieſt, yet ſtill the Prieſt remained ſubject to the Prince, as by the Stories of *David* and *Solomon* ſufficiently appear. The Kings were blamed if things of Religion were amiſs: which certainly they had never been, had not the affairs of Religion appertained to their inſpection. But it is objected, that in the Primitive time of Chriſtianity, the power to govern the Church was only in the Apoſtles, and their Succeſſors, and not in heathen Princes. To that I anſwer, Thoſe heathen Princes had a right to Chriſtianity, and alſo to the Government of Chriſtian Churches in their Dominions, but they ſcorned to own their right to either, or to ſubject their Scepters to a Crucified Saviour. But when in *Conſtantine's* time the Government became Chriſtian, *Socrates* tells us, all the Affairs of the Church returned to the Royal Authority, and *Conſtantine* repreſs'd the *Arian* Doctrine; and *Juſtinian* the Emperour eſtabliſh'd the Code of the Univerſal Church, conſiſting of the four

four firſt general Councils, and ſome ancient Provincial ones, and made them Laws of old reforming Kings, were commended: now, God never commends buſie-bodies in other mens matters; every one ought to glorifie God with that Talent which he hath received. Now the Sword is the Magiſtrates Talent, and with that he is to be an avenger of thoſe that do evil: But evil in the Church is evil, as well as in the State, and tends to overthrow the State, and therefore it belongs to him to avenge it. He goes againſt the Laws of our Land, and may make him too weak for Government, who will not allow the King Supremacy in the Church, as well as in the State, not as ſupreme Ordinary unleſs he pleaſe to go into Sacred Orders; which he may at any time, but he always is Supreme Governour in his Territories, as well Eccleſiaſtical as Civil. It is no leſs dangerous to teach, that People may rebel upon grievances on the outward State, and that Nature then teaches them, by

the meer force of rationality to conſtitute another Governour, or inſtitute another Government. My anſwer to this is manifold, firſt, Who ſhall be judge of thoſe grievances? If you ſay the Common People, alas, what incompetent Judges are they in weighty matters; eſpecially where they are concerned themſelves? If you ſay, the Nobles, and chief of the People, why, theſe are not infallible; ſee *Num.* 16. 1, 2, 3. *Corah, Dathan, and Abiram, and two hundred and fifty Princes of the Aſſembly, famous in the Congregation, men of renown, gathered themſelves together againſt Moſes, and againſt Aaron, and ſaid unto them, ye take too much upon you. Wherefore lift you up your ſelves above the Congregation of the Lord? Will ye put out the eyes of this people?* &c. It is as poſſible now adays people may be ignorant, or ambitious, as in former times. But be it granted, for argument ſake, there be a real grievance, is not the Law open to redreſs it? Will not the great Council of the Kingdom, think you,

you, move the King to give him up to juſtice who durſt adviſe the King to go againſt Law; thereby weakening his Throne, which is upheld by Juſtice; thereby diſhonouring the King, and making him leſs valuable to his People? Will nothing ſerve but ſtretching forth the hand againſt Gods Anointed, or riſing up in Rebellion? Certainly, both theſe courſes are as plainly forbid in Scripture, as the Word of God can ſpeak it. If objected, But thoſe that killed Tyrants were always admired for ſacrificing their own lives for the good of their Country. I anſwer, It was greatly done for *Lucretia*, *Cato*, or *Cleopatra* in their circumſtances to kill themſelves: but yet done wickedly; and ſo here; only the greatneſs of the action cauſeth men to take falſe meaſures of it, and ſo admire and commend it; eſpecially if good follow upon it, it more blinds their judgments. But you muſt not judge by the good event the goodneſs of the action; for ſometimes a bad one hath a good event, and a

good one bad ſucceſs; nor by the good meaning, for *Peter* meant well, when he drew his Sword to defend his Maſter: but by a lawful call they had to undertake it. Now, who made thoſe private perſons judges or avengers in ſuch caſes? Or how can they be ſure that Anarchy and Confuſion will not follow upon ſuch attempts? Which if it do, they have ſacrificed their lives to the ruine of their Country. There ought to be none but lawful courſes taken to redreſs unlawful grievances: but Rebellion is judged an unlawful courſe both by the Law of God, and the Law of the Land. Again, grant it but lawful in any one caſe to rebel, and you give Rebels an Inch, which they will ſoon make an Ell: And every ſmall grievance ſhall be made that very caſe, or couſin-german to it. As men we ought to conſider humane frailty even in Governouts, and bear with ſmall faults; conſidering what great benefits we ſtill enjoy by their Government. I have read of a Nation, that upon the death

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of their King would permit by a Law made to that effect, that every body might do what was right in his own eyes for three days; but the murtherings, and plunderings, and outrages in ſo ſhort a time were uſually ſo many: that the next King needed not ſo much his own virtues as the remembrance of the *interregnum* Vices to endear his Government to his People; even Tyranny it ſelf is not ſo bad as Anarchy. There is a mean between Rebellion and loſing our Liberty, even when it is intrencht upon, namely, a patient waiting until a redreſs may legally be had, and Reaſon and Law be heard in cold bloud to ſpeak: untill we give away our Liberties, or give up our Laws, we have ſtill a birthright to them even under oppreſſion. And if we repent of our ſins, which cauſed God to ſet ſuch a Governour over us, he can change the Governour's heart, for it is in his hands to turn whether he pleaſes: or he can change the Governour for another, provided we change firſt. One way or other, we may

may hope deliverance will come, for God doth not willingly grieve the Children of men? but, until it do come, we muſt patiently bear Gods ſcourge in this kind, as we do ſickneſs, ill weather at Sea, or Land, Peſtilence, Famine, or the like. This is Chriſtian Doctrine of the Church of *England*; witneſs the firſt part of the Homily againſt Rebellion; where having ſaid, God gives a People ſuch Kings uſually as they deſerve: it ſubjoyns for Subjects to deſerve for their ſins to have an evil Prince ſet over them, and then rebel againſt him, were double and treble evil: Nay, let us either deſerve to have a good Prince, or let us patiently ſuffer and obey ſuch as we deſerve. If People rebel, one of theſe three things muſt happen, Either the King muſt conquer, and then the Subjects have fairly mended the matter, have they not? If it were a Rod in his hands before, they may juſtly now expect a Scorpion: Or elſe they muſt conquer, if ſo, who ſhall keep them from tyrannizing over the King, and their

their fellow Subjects? Or, who ſhall keep from Factions, and Change of Government every month? I hope we have had too late experience in both theſe kinds to truſt to any fair pretence again in haſt. Or, thirdly, there will be an Accommodation: if ſo, yet many dear lives are like firſt to be loſt, and then we are at beſt but where we are now; for at laſt ſome body muſt be truſted with the Supremacy upon their honeſty. So that to Rebel ſeems to me a remedy worſe than the diſeaſe at all times; for Rebels always go without a Commiſſion; and therefore whatever they do cannot be ſaid to go beyond it; many times they complain without a juſt cauſe, or upon a very ſlender one, not worthy of ſuch a deciſion as the Sword. It is uſually ſaid of the *Engliſh* man, that he never knows when a thing is well; inſomuch, that being over-curious, intending ſtill to amend his work, he often mars all, or at leaſtwiſe makes it worſe. Certainly, our Engliſh Conſtitution of Government is well

well enough in all reaſon. We are at this day, bleſſed be God, and our gracious King, at leaſt, as free as any Nation in the known world; let us not ſcrew the ſtrings ſo high till they break, and all the Harmony be ſpoiled; there remains nothing to make us happy under this Government, but to think our ſelves happy in it, to bleſs God for it, and to pay our duties unto it. Some of which are theſe that follow: Firſt, To live quietly under it. God and the Law hath given the King the Sword, and whoever elſe takes it, is an Uſurper of another mans right, and deſerves to periſh by it. *Hazael* was confident he ſhould never do ſo wickedly with his power as the Prophet told him he would. Why, thoſe that uſurp the Sword, as little know their own hearts as he, and therefore are as little to be truſted. For Argument ſake, let us ſuppoſe it juſt in the beginning, yet to alter or change a Government, men muſt be forc'd to take ſuch violent courſes, as would render their actions unjuſt in the end, though

though juſt at firſt : But to reſiſt thus the lawful power, is *to do evil that good may come on it*; and I am ſure that is neither good nor juſt, firſt or laſt. Secondly, To honour the King as the Father of our Country. Suppoſe then any weakneſs in a Father, ſhould a Son diſcover any nakedneſs? *Cham* was curſed for it; it is a part of that honour we owe to a King to cover it when ever we find it, not to curſe him in our bed-chamber, but always to ſpeak honourably of him; the taking away a Kings honour and eſteem amongſt his Subjects, is but a preparative to the taking away of his life. Thirdly, To pray for him both in Publick, and in Private; it is a weighty matter to govern ſo, as to ſerve ſo many intereſts, and if any be not ſerved they will be angry and waſpiſh. *Moſes* complained, he was not able to bear the burthen of Governmennt, and yet he was well-ſpirited for it by Almighty God. He hath need enough of our Prayers, and we have need enough to pray for him, if but for our

our own ſakes, for in his peace we ſhall have peace, and in his trouble we ſhall have trouble enough. If God commanded the Jews to pray for the life of the King of *Babylon*, and to ſeek the peace of that City whether they were carried Captive: How much more ſhould we pray for our own King, and ſeek the peace of our Native Country? Fourthly, To pay Tribute without murmuring proportionably to our Eſtates; moſt men miſtake the Liberty of the Subject, which is the true cauſe of complaining in this point. 'Tis not in having ſuch a property in our goods, as to exclude our Sovereign by Parliament from laying a Tax for our own defence, but only in excluding any Forein Power, or any fellow-Subject from invading our rights; Should it conſiſt in the former, the Kingdom might ſink for want of neceſſary ſupport. 'Tis not enough for a man to labour to build his houſe, but he muſt do ſomething to defend his labours: Now in regard a private man cannot defend himſelf

himſelf againſt ſome mighty *Nimrods*, he muſt be content to pay Tribute to thoſe that can. *Render therefore to all their dues, tribute to whom tribute is due, cuſtom to whom cuſtom*, &c. Fifthly, To obey him and his good Laws; where Laws are good, paſſive obedience is not enough; for ſuch as will not obey for Conſcience ſake, but only for wrath, bring an evil report upon his good Government, for by ſuffering they ſhew what an opinion they have of his Laws, and what they would have others think of them, namely, that they are not good, and that godly men cannot live without perſecution under his Government; This muſt needs tend much to the diſhonour of the King. Some others will obey the King, only provided he be a godly King, that is, (in their ſenſe of godlineſs) one of their own Church; But Temporal right to Dominion is not founded in grace. The Scripture makes no ſuch diſtinction of Kings, but commands obedience to them, whether *Saul* be King, or *David* King.

King, whether *Nero* be Emperour, or *Conſtantine* Emperour. *O King live for ever*, ſaid *Daniel* to *Darius* who caſt him into the Lions Den. If any thing be amiſs in the Chief Magiſtrate, Advice, Prayers, and Patience are the moſt Chriſtian remedies, for all Judges under him are but his Deputies, and all the power his Lieutenants have of the Sword is the Kings, and it can never ſtand with reaſon that his Authority ſhould be uſed to depoſe his Perſon. Nothing can bring tyranny ſooner into a Kingdom than the taking of an ungodly courſe to keep it out. *Solomon* ſays, *Againſt a King there is no riſing up.* If objected, It was ſo indeed in *Iſrael*, but the Politick Laws of *England* differ from thoſe of *Iſrael*. My anſwer is, We are not for that Arbitrary Government of a King, mentioned in the eighth Chapter of the firſt Book of *Samuel*, but where the Laws of *England* command and preſcribe obedience, there we may ſafely urge it upon the Conſcience, and there every Subject of *England* ought to yield

yield obedience to it. When the Law of the Land ſays, *It is not lawful upon any pretence whatſoever to take up Arms againſt the King*; then we urge that of the Apoſtle, *Be ſubject to every Ordinance of man for the Lords ſake, whether to the King as Supream*; and that of St. *Paul, Whoſoever reſiſteth the Power, reſiſteth the Ordinance of God:* For although men ſet the bounds; yet God curſes thoſe that remove the Land-marks; and invade anothers rights, And bleſſed be God that he hath, even in our days, overturned, overturned, all Rebels and Uſurpers of Government till he came whoſe right it was to govern us, and he hath given it him. Now what remains, but that we bleſs God that there is a King again in *England*, and that every one doth not what is right in his own eyes; that *Aſhur* a ſtranger is not our King, but a perfect Engliſhman lineally deſcended of ſo many famous Anceſtors; a nurſing Father of the Church, and a Defender of the Laws and Liberties

of his People, one that looks on us, as *David* on the Tribe of *Judah*, to be his own bone and his own fleſh; and that we earneſtly pray, that God would ſtill long continue his gracious Reign over us; that we may lead quiet and peaceable lives in all godlineſs and honeſty.

Vulgar

Vulgar Errors

CONCERNING

Gods Houſe and his Worſhip in it

Removed.

ALmighty God, who according to his nature, is infinite and incomprehenſible, dwells not in Temples made with hands, as it is written, *Heaven is my Throne, and Earth is my footſtool*, yet this infinite God is pleaſed to condeſcend ſo low, as to behold the things which are in Heaven, and in Earth, and to dwell with the Children of men: and though he hath given us all that we have, and all that we are: yet he accepts of any thing we ſhall in way of gratitude give back

again to him, to honour his Holy Name, and to make his praiſe to be glorious. *Jacob* knowing this, *vowed a Vow*, when ſent away by his Parents for fear of his Brother *Eſau*, *Gen.*28.20. *Saying, if God will be with me, and will keep me in this way that I go, and will give me bread to eat, and rayment to put on, ſo that I come again unto my Fathers houſe in peace, then ſhall the Lord be my God; and this ſtone which I have ſet for a Pillar ſhall be Gods houſe, and of all that thou ſhalt give me I will ſurely give the tenth unto thee.* We read of ſeveral Altars before, but here is the firſt mention in the Scripture of any Houſe to be built to the honour of Gods Name. Afterwards God bid *Moſes* and *Aaron* build him an Ark, and told them it ſhould be the Covenant and Pledge that he would go along with them, and that they ſhould have his preſence amongſt them, and ſo it was performed accordingly: When the Philiſtines had taken it, it plagued them, their God *Dagon* fell before it, then they returned it; and when *Obed-*

Edom

Edom had it, *the Lord bleſſed the houſe of Obed-Edom the Gittite, and all that appertained to him, becauſe of the Ark of God.* After this, *David* ſeriouſly conſidered with himſelf that he dwelt in an houſe of *Cedar*, but the Ark of God was only under a Tent, and he vowed a Vow unto the Lord that he would prepare a place for it. The very inſtinct of nature told him, it was a ſhame that his own houſe ſhould be handſomer than the Publick place of Gods Worſhip; and ſo it ſhould teach us at this day. He prepares with all his might a ſtupendious quantity of materials for the Houſe of God, 1 *Chron.* 29. 4. *Three thouſand Talents of Gold, of the Gold of Ophir, and ſeven thouſand Talents of refined Silver to over-lay the Walls of the Houſe withal*, and Braſs and Iron without weight, and Marble ſtones, and other Materials without number; for he conſidered that the Houſe was not for man, but for God. Peaceful *Solomon* builds this Houſe and conſecrates it, and God accepts of it, and heard

the Prayers of his People that were put up in it againſt Plague, Famine, Mildew, blaſting, or when the Enemy afflicted them within the Gates; when *Nebuchadnezzar* burnt this houſe, and carried away all the goodly Veſſels belonging to it to *Babilon*, *Nehemiah* rebuilds it, and God ſtirreth up the ſpirit of *Cyrus* the *Perſian* to ſend back again to this Temple five thouſand four hundred Veſſels of Gold and Silver, which *Nebuchadnezzar* had taken away, and put them in the Houſe of his Gods; ſo the Temple was built, and beautified, and reverenced as Gods Sanctuary, as it ought to be. But in our Saviour's time men were grown to that height of prophaneneſs, that they brought Sheep and Oxen into that holy place to be ſold, they made a Market place of it to ſell Doves, and to change Money; but the zeal of Gods Houſe did even eat our Saviour up; that is, made him ſeem to forget his mild and gentle nature, and uſe a Rod inſtead of the ſpirit of meekneſs; he with a Scourge drove out the Oxen,

Oxen, overthrew the Tables of the Money changers, and ſaid to them that ſold Doves, Take theſe things hence, and would not ſuffer any to carry a Veſſel through the Temple, becauſe it was an holy place, and left a laſting Leſſon to us highly to eſteem of places dedicated to Gods Worſhip. But here three Queſtions may ariſe; 1. How comes one place to be more holy than another? 2. What kind of holineſs is a place capable of? 3. Whether if it be granted that a place was ſo under the Law, it be ſo ſtill under the Goſpel? To the firſt I anſwer, a place comes to be holy by being ſeparated from common uſe, and dedicated to the ſervice of God, *Exod.* 13.12. *Thou ſhalt ſet apart all that openeth the Matrix unto the Lord.* Now St. *Luke*, ſpeaking of the ſame thing in *Chap.* 2. 23. renders it thus, *Every Male that openeth the womb ſhall be called holy unto the Lord:* So that if a thing be ſet apart for the Lord, upon that ſetting it apart it becomes holy. The Iſraelites were called a holy

people becauſe God *ſeparated them from all other Nations to be his own peculiar*, 1 Kings 8.53. And when he would conſecrate the *Levites* to his ſervice from among all the Children of *Iſrael*, He ſays thus to *Moſes*, *Thou ſhalt ſeparate the Levites from among the Children of Iſrael, and the Levites ſhall be mine*, Num.8.14. ſo that when a place is ſeparated from common uſe, and dedicated to the ſervice of God, that place is a Sanctuary, a holy place; and till the relation it hath to God for his ſervice is aboliſhed, it is to be accounted Sacred: So that the notion of Holineſs conſiſts in this, in being ſeparated and ſet apart for God. The Religious perſon, whilſt he is ſeparated from ſin and ſinners, from the allurements of a wicked world, and the ſinful luſts of the fleſh, he makes his Soul and Body a Temple for the Holy Ghoſt. 2. If demanded what kind of holineſs a place is capable of? I anſwer, a place is not capable of any inherent holineſs as mans Soul is, but only of a Relative holineſs;

holineſs; and if you will ſhew ſo much reverence to a Prince as to be uncovered in his Preſence Chamber, certainly you ought to ſhew as much to God to be uncovered in his Sanctuary. If it be ſaid, true, under the Law we grant things had a Relative holineſs, but how do you prove they have ſo under the Goſpel. I anſwer, Time and Place are receptive of holineſs alike. We know that all times are his: for he makes all our days, all things are his, for *the Earth is the Lords and the fulneſs thereof.* But now, if under the Goſpel ſome time may be more peculiarly his than as all time is his: and ſome things may be more peculiarly his, than as all things are his; then thoſe things which are ſo peculiarly his may have a Relative holineſs in them under the Goſpel as well as under the Law; for the Relative holineſs conſiſts in this peculiar ſeparation to Almighty God. Now that ſome Times may be peculiarly his is plain by St. *John*'s calling the firſt day of the Week *the Lords Day*, Rev. 1. 10. that

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is, ſet apart for his ſervice by the Apoſtles and the Church inſtead of the Jewiſh Sabbath: and ſome Things may be peculiarly his as doth appear by St. *Peters* ſpeech to *Ananias, Whilſt it remained was it not thine own?* &c. Acts 5.4. but to keep back what was dedicated to God was a robbing of God; *A lying unto God, and not unto men*; ſo that you ſee God may have a peculiarity in things under the Goſpel as well as under the Law. And if it be in a Day, ye ought to keep it holy; if in a Houſe, God would have you *keep your foot when you enter into the houſe of the Lord.* We have a Generation amongſt us that cry up the holineſs of the Sabbath, and the ſtrict obſervance of it, as if in its minute Appendages it bound us almoſt as much as it did the Jew, and yet theſe very men will cry down the holineſs of the Sanctuary, and account themſelves very holy in ſo doing: Whereas, in *Lev.* 19.30. God joyns them both together, ſaying, *Ye ſhall keep my Sabbaths, and reverence my Sanctuary.*

If

If the fourth Commandment of the Decalogue bind us now according to the Letter as they contend, why doth their practice in kindling their fire, in dreſſing their food, contradict their opinion? Have they never read, that when it was in force, according to the Letter, a man was ſtoned for gathering ſticks on the Sabbath day? But if the Equity only of that Law be in force at this day, why are we accounted as Tranſgreſſors by them, whilſt we keep it according to the Moral Equity and the Precepts of the Church? The truth is, they are ſuperſtitious in the one, and prophane in the other. Can theſe men ſee that a Day may be holy becauſe ſet apart for the ſervice of God, and can they not ſee that a Place likewiſe may be holy which is conſecrated to his Worſhip? Even the light of nature taught the Heathen, if once a Thing was dedicated to God, if it were a gift, to devour that gift was Sacriledge, and brought a Curſe with it, witneſs their Proverb concerning the Gold of *Tholoſs*: if it were a Place, to prophane

prophane that place was ſinful; *Procul hinc, procul eſte prophani Conclamat vates*; and that they think ſo ſtill, I call the *Morocco* Embaſſadour to witneſs. If it be ſaid, thoſe times for Publick Worſhip are appointed by Gods immediate command as Moral, and ſo are not publick places, and in that reſpect we honour one more than the other: I anſwer, it is one thing to ſay it, and another thing ſolidly to prove it; for the ſet times appointed by God in the fourth Commandment were the ſeventh days from the Creation, which on all hands is confeſt we keep not. Again, in what time ſoever the Church began to omit the laſt day of the Week, and keep only the firſt, that Week there was no ſeventh day Sabbath, which could not lawfully have been done if one day of ſeven be moral, and of perpetual Equity; for what is Moral is unchangeable. The truth is, the fourth Commandment enjoyns us to ſet convenient times apart for Gods Service, and that is a moral duty, but our Lords Day

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is not appointed by that, but by the Traditions of the Apoſtles, and the Precepts of the Church. Now we have not only the Precepts of the Church to eſteem reverently of Gods Houſe, but the Precepts of the Apoſtles to *do all things* in Gods ſervice *decently and in order*; and when they did not, St. *Paul* chides them thus, *What, have you not houſes to eat and drink in?* If any man hunger let him eat at home. The diſhonour that is done to God's Houſe, reflects upon God himſelf. When *Jehu* deſtroyed *Baal* out of *Iſrael*, they brake down the houſe of *Baal*, and made it a draught-houſe: And ſo it muſt needs tend to the diſhonour of Almighty God when we diſhonour the place dedicated to his publick Worſhip, Learned Mr. *Mead* did believe, the inſtinct of nature taught the very Heathen, that the Worſhip was dignified by the peculiarneſs of the place, and the Magnificence of the Temple appointed for it. It is likewiſe a Vulgar Error that poſſeſſeth the minds of many

many, that to hear Preaching is the chief end of coming to God's Houſe, whereas joyning together in Prayer is to be preferred before it, that which carries the denomination of a houſe, is certainly the chief thing that is to be done in that houſe. Now Gods Houſe is not called the houſe of Preaching in Scripture, but *the houſe of Prayer*. I confeſs, Preaching is a great Ordinance, yet Prayer is a greater, how meanly ſoever it is eſteemed by many. If there were nothing but Preaching, they would come; but if nothing but Praying, they will not come. But bleſſed *Hannah* was not of their mind; ſhe never refuſed to come to the Temple when there were Prayers there. Surely, the Error in this point is very great, and one main cauſe I conceive is this, people are lazy in the duties of Chriſtianity, and will not ſtrive to enter in at the ſtreight Gate; now to hear a Sermon puts them to no great labour; Nay, happily the novelty of the Matter, the variety of the Phraſe, may deceive

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that little toil of ſitting and liſtening to it: But Prayer is a lifting up of the Soul to God, and our Souls are naturally tending downwards, ſo that we may find it a weighty matter to lift them up long together, and we are quickly weary of that work. A righteous mans Prayer doth not avail much, unleſs it be fervent; now fervency cannot be unleſs our *Hearts pant after God as the Hart after the Rivers of waters.* And to bring our hearts to this, will coſt us ſome pain. unleſs we ſigh and groan, and ſo Gods Spirit helps us to do; unleſs we mourn and weep, ſo *David* often; unleſs we wreſtle with God as *Jacob*, who wept and made his ſupplications unto him: which things ſince they are ſo, no marvel though a carnal heart had rather come to Preaching than to Praying: 'tis a great deal the eaſier duty; take heed the Devil don't perſwade you 'tis in a manner the only duty, leſt he keep you with a form of Godlineſs without the power of it all your days. When *Joſeph* brought his

his two Sons to *Jacob* to be bleſs'd, he thought his Father had been miſtaken, in preferring *Ephraim* before *Manaſſes*: and he went to remove his Fathers hands, ſaying, *Not ſo my Father, this is the Elder, lay thy right hand upon his head: but he anſwered and ſaid, I know it my Son, I know it, he ſhall be great, but truly his Brother ſhall be greater.* While ſome people think we are miſtaken in preferring Praying before Preaching, they are miſtaken themſelves, and we may anſwer them, We know not what we affirm, we know it; Preaching ſhall be accounted a great Eccleſiaſtical Ordinance, but truly Prayer ſhall be a greater. And as Publick Prayer hath a more eſpecial promiſe to be heard than Private, ſo likewiſe Prayers put up in Gods Houſe, have a more peculiar promiſe than if put up elſewhere, *Exod.*20.24. *In all places where I record my name I will come unto thee, and will bleſs thee.* All Objections to the contrary are but like thoſe made againſt the waters of *Jordan* by *Naaman*, *Are not Abana*, and

and Pharphar, Rivers of Damaſcus better than all the waters of Iſrael, may I not waſh in them and be clean? No: the Promiſe is made to the waters of *Jordan*, and not to thoſe. Now, as the waters cleanſed not the Leproſie by any Phyſical operation, but by way of bleſſing; ſo neither do our Prayers prevail for their worthineſs, but are heard for his Promiſe ſake, and his gracious goodneſs. The Jews when they prayed at home, were wont ſtill to *ſpread forth their hands towards the Temple*, 1 Kings 8.38. So *Daniel, his Windows being open towards Jeruſalem, he kneeled on his knees three times a day and prayed*, Dan.6.10. Neither are people leſs miſtaken concerning their Praiſes, than concerning their Prayers in Gods Houſe; whilſt they cry out of the Organ, the Lute, or the Harp, as if it were ſinfully ceremonious to ſing Praiſes after that manner. The Ceremonial Law was given by *Moſes*, but this was not given by *Moſes*, therefore no part of the Ceremonial Law. Indeed, in the

Levitical Law the Jew was commanded to blow with Trumpets on the Sabbath and New Moons: But you never read *Moſes* commanded to ſing Praiſes with Strings and Pipe. Again, the Ceremonies were ſhadows of things to come, and moſt of them referred unto Chriſt, but this kind of ſervice is no ways typical of the Meſſiah, and therefore not Ceremonial. Neither is it ſinful, for it was firſt taught us by the inſpiration of the Holy Ghoſt; ſee 2 *Chron.* 29. 25. *Hezekiah ſet the Levites in the Houſe of the Lord with Cymbals, Pſalteries, and Harps, according to the commandment of David, and Gad the Kings Seer, and Nathan the Prophet, for ſo was the Commandment of the Lord by his Prophets.* So that to praiſe God with Inſtruments of Muſick in his Houſe is ſo far from being ſinful, that it was inſtituted firſt of all at the command of God himſelf by his Prophets. If it be farther objected, although it was appointed of God, yet it was appointed under the Old Law,

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before Chriſt came, therefore ought now to vaniſh. My anſwer is; ſo were the Ten Commandments, yet they ought always to ſtand in force; we muſt not look ſo much to the time when a Command is given, as to the intrinſick nature of a Command, if we would know whether it be always to ſtand in force or no: For if the Law have in it a Moral equity, though given under the Law, it may oblige us under the Goſpel. Now, that the great and glorious God ſhould be praiſed with Pſalms, and Hymns, and ſpiritual Songs, ſung after the beſt and skilfulleſt manner, to make his Service more ſolemn, muſt needs be moſt equal; and having in it a moral equity, cannot be diſpleaſing to Almighty God ſtill to be kept up by us. Inſtruments of Muſick have great influence into the Affections of men, we uſe the Trumpet to ſtir up the courage of men in War: Why ſhould we not uſe theſe to ſtir up our Affections to Gods Service, to make us *ſing luſtily, and with a good courage?*

If it be ſaid, it will hinder our devotion by carrying away the mind to the Muſick; I anſwer, this is not eſſential to it, but only accidental: So may a pleaſant Voice; but we muſt not take away the uſe of a thing becauſe it may be abuſed. Watch therefore more narrowly thine own Heart, and think theſe Wings were added to thy ſoul, to make her fly the ſwifter up to Heaven, and not to flutter here below. God loves no lukewarm drouzie ſervice; that therefore that will heighten our zeal, and take away our drouzineſs, will be a help and not an hindrance to our devotion. To this end *David* prepared *two hundred fourſcore and eight skilful Singers to praiſe God, being inſtructed in the Songs of the Lord*; as we read in 1 *Chron.*25.7. And he *made four thouſand Inſtruments to praiſe God withal*, 1 Chron. 23. 5. Thus he took order, that *with Trumpets and Shawmes, they ſhould ſhew themſelves joyful before the Lord their King.* The infirmities of our nature, and the weakneſſes of fleſh and

and bloud are much relieved by Muſick. We read of a ſtrange effect that Muſick had upon *Saul*, 1 Sam. 16. 14. *Saul* had forſaken God, and now *Gods Spirit forſakes him, and an evil ſpirit from the Lord troubled him, and it came to paſs, when the evil ſpirit from God was upon Saul, that David took a Harp and played with his hand, ſo Saul was refreſhed, and well, and the evil ſpirit departed from him.* If it had been the Spirit of God that had been expell'd by Muſick, no queſtion but this place would have been brought by ſome againſt us: But ſeeing it was the evil ſpirit, that was conſtantly chaſed away by it, why ſhould it not make for us? For whether it were a deep melancholy only, or a Devil poſſeſſing him, and ſtirring and carrying that melancholy paſſion further than naturally it would have gone; Expoſitors do doubt. But be it which it will, you ſee *Saul* was miſerably out of tune with it, till *Davids* Harp compoſed his affections, and made him ſedate, and quiet, and fit for the

Society of men again. If Muſick be known to heighten our joy at a feaſt; Why may it not heighten our joy in the Lord, whilſt we make a chearful noiſe unto the God of *Jacob*? If we are commanded, when merry to ſing Pſalms: Surely, to make the tune more melodious with Harp or Organ can be no offence. If to hear a Pſalm ſung out of tune hinders our devotion, and is apt to move ſcorn and laughter, then by the rule of contraries, to be brought to good time and tune by an Organ, muſt needs make the Service of God more ſolemn, more devout, and more acceptable both to God and man.

Vulgar Errors
CONCERNING
The WILL
Removed.

ALthough Faith and Hope be Gods gifts, and called Gods Armour, yet we muſt put this Armour on. We muſt cooperate with the grace of God, or elſe his grace will be offered us in vain. The Greek Proverb ſays, *A man muſt defend his Weapons, if he would have his Weapons defend him.* And St. *Auguſtine* ſays truly, *He that made thee without thee will not ſave thee without thee.* But how far, and after what manner the Will of man

concurs with the grace of God in things pertaining to Salvation, is much controverted by the Learned; which that you may the better understand I shall first explain the terms unto you: 1. Telling you what the Will is. 2. What the grace of God is, and then shall consider of their manner of concurrence in all gracious acts. 1. The Will is the rational appetite, or a free power of choosing or refusing of a thing, or of preferring one thing before another, when divers things conduce to the same end. 2. Grace is strength and assistance from God, to do something above nature. *Without me*, says Christ, *ye can do nothing*; we are not able of our selves so much as to think a good thought. 'Tis said *Pelagius* taught, that the Will of man needed nothing of grace, but only to be enlightened by the Word of God to know his Will, and the danger of not doing it, and the reward of performing it, and then it was able by its own natural powers to perform it; grounding his opinion on such

ſuch Texts as theſe, *If I had not come and ſpoken unto them, they had not had ſin: but now they have no cloak for their ſin. Now ye ſay we ſee, therefore your ſin remaineth.* Some on the other ſide, think the Will is ſubject to the ſpecial motion of God in the act of Converſion, or any other gracious act, ſo that the grace of God is irreſiſtably powerful, and what mixture men bring from the vertue of the Will to grace is only the corruption of it; they ground their opinion on ſuch Texts as theſe; *You hath he quickned who were dead in treſpaſſes and ſins.* And again, *We are created in Chriſt Jeſus unto good works*; from whence they infer, That as a dead man doth nothing to the raiſing of himſelf, no more do we that are ſpiritually dead. As God put forth an Almighty power at the Creation of the world, ſo an irreſiſtable power at our Converſion, which is called the new Creation. Now the truth is in the middle, we need Gods grace as well to aſſiſt the Will in goodneſs, as at firſt to excite to good-

goodneſs, and it is very reaſonable to think, that as the Devil is dayly and hourly ſuggeſting evil motions to us, ſo God or his good Angel is dayly and hourly inſpiring and aſſiſting us to what is good; according to that of the Apoſtle, *Phil.* 1.6. *Being confident of this very thing, that he which hath begun a good work in you, will perform it*; that is, will aſſiſt you to perform it, *unto the day of Jeſus Chriſt.* So that it is plain againſt *Pelagius*, that God doth not only aſſiſt to will, but alſo to do, what is good of his good pleaſure. Neither is it leſs plain againſt the other, that grace is not ſo efficaciouſly inſpired into the Soul, that is not in the power of the Will to refuſe it: for this would quite deſtroy the nature of the Will; for as he ſaid well, He that cannot chuſe but chuſe, doth chuſe becauſe he cannot chuſe, which is a palpable and thick contradiction. Secondly, it appears from our Saviours words, *How oft would I, and ye would not*, that grace is not ſo irreſiſtibly put to the Will,

Will, that it is not in the power of the Will to refuſe it, ſeeing he blames them for ſo often forſaking their own mercy. So that they not only had a power to reſiſt his grace, but brought that power into act in judging themſelves unworthy of everlaſting life.

The truth I told you was in the middle way, and it hath been the antient opinion of the Church of God for above a thouſand years ago, that the Will is not deſtroyed by grace, but only repaired. A diſlocated joynt when it is well ſet again, doth not loſe the nature of a joynt, but rather is reſtored to its former uſe and comlineſs; ſo the grace of God healing the Will, doth not take away the nature of the Will, but only makes it able to obey Gods Will. So that when Grace cooperates with the Will, man is left in the hand of his own Counſel to turn, or not to turn to the Lord; God ſets life and death before him, and bids him reach out his hand to whether he will. This is apparent from *Iſa.* 5.4. *What could have*

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been done more to my Vineyard that I have not done in it? wherefore when I looked that it ſhould bring forth grapes, brought it forth wild Grapes? under the Parable of a Vineyard the whole Houſe of *Iſrael* is ſhadowed out: unto whom God was not wanting in the leaſt meaſure of gracious diſpenſations to make them good, yet they remained unreformed, and were wanting to themſelves. I ſhall briefly ſhew you the meaning of thoſe Scriptures which theſe men miſtaking, the one attributes too much, the other too little to the Will in Converſion, and ſo proceed. Where it is ſaid, *Now they have no cloak for their ſin*; becauſe Chriſt came, and ſpake to them; by coming and ſpeaking is not only meant, barely enlightning them, but, as appears by the Context, he by Miracles ſo convinced them, that reſiſting thoſe Convictions, our Saviour ſays, *They hated both him and his Father*, Joh. 15. 24. And as for the other Text urged by *Pelagius*, *If ye were blind*, &c. it doth not from thence

thence follow, that the Will enlightned needs no other aſſiſtance, but only thus, ſins againſt knowledge are not ſo eaſily forgiven as ſins of ignorance, but deſerve more ſtripes. And as for thoſe Texts, which are urged on the other hand where it is ſaid, *We are dead in treſpaſſes and ſins*, and *Created in Chriſt Jeſus unto good works*, &c. Theſe ſpeeches are meerly Metaphorical, and figurative, which they ſo ſqueeze till they bring bloud and not milk out of the breaſts of the Scripture. They are Similitudes only, and they would have them run on four feet, as if all things that agree to a dead man, did agree to a man in the ſtate of nature: whereas the one is capable of preventing grace, the other is not; the one may be raiſed by means, the other can be raiſed only by miracles. Neither ſin, nor grace take away the natural power of the Will; but only thus it is: Sin hurts and weakens it, eſpecially ill habits, grace heals and ſtrengthens it, and brings it near to its primitive goodneſs.

neſs. An old heart, and a new heart differ only as an Inſtrument in tune, and the ſame Inſtrument out of tune; there are the ſame ſtrings ſtill, but not the ſame ordering of them. So the ſame Underſtanding, Will, and Affections a man had before only now placed on God, and delighting in goodneſs, which before delighted in ſin; which they not minding, make a man meerly as a Tool in the hand of a Workman, or a Pen in the hand of a Writer, meerly paſſive to any good action. A man before any Grace be offered, hath a Free Will to natural acts, and a remote one to ſupernatural; that is, a power to embrace Grace, and work in the ſtrength of it, in caſe it be offered. The man which lay at the Pool of *Bethesda* had not loſt his Limbs, only the uſe of them. When Chriſt ſtrengthened thoſe palſie members, he aroſe, took up his Bed, and went unto his houſe. Thus the weak Will is ſtrengthened by the grace of Chriſt, but being ſtrengthened is able to do what is good.

good. God doth perſuade the Will, by extrinſical helps as well as intrinſical inſpirations. Thoſe providential acts of *Abigail* meeting *David*, or of *Sauls* ſleeping in the Trench, when *David* took away his Spear from his Bolſter, were of grace not only to *David*, but alſo to *Saul*, and turned his heart from purſuing *David*. Efficacious Grace to uſe their own term, is nothing but perſwaſion, which doth not determine the Will, but only is ſo congruouſly and ſeaſonably put, that it is not rejected of the Will. Extraordinary gifts are wrought immediately by Gods holy Spirit without mans cooperation, *Sauls* Propheſying was without his aſſent to it; if every act of grace were thus given, what difference would there be between his manner of giving ordinary and extraordinary gifts? The Spirit of God is ſaid to help our infirmities in our Prayers in ſtirring up ardency of devotion in us; the original word for Help is a double compound, and is Metaphorically put; for

for it hath relation to one that helps to bear part of anothers burthen for him, taking it off in part from his ſhoulders, and putting it on his own; or elſe helping him to lift it up. Now he that is holpen in bearing or lifting a burthen, doth ſomething ſure himſelf towards the bearing or lifting of it; And ſo did St. *Paul* cooperate with the grace of God, for he ſaith, *I laboured more than they all, yet not I, but the grace of God with me.* The Scripture calls us, Workers in Gods Vineyard, not Tools and Inſtruments. *Call the Labourers, and give them their hire.* And again, *We ſhall all receive a reward according to our works*, Mark 16. 20. *They went forth and preached every where, the Lord working with them*, 2 Cor. 6. 1. *We then as workers together with him beſeech you that ye receive not the grace of God in vain*; But in vain they would receive it, if they would not cooperate with it. If St. *Paul*, whom St. *Chryſoſtome* calls the beſt child of grace, thought it no diſparagement to the grace of God,

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to ſay he was a worker together with God towards their Converſion: how can it be a diſparagement to the grace of God to ſay, we together with God work out our own Salvation. It were in vain to perſuade us to do, what God alone ſolely and wholly doth in us. Now how many perſuaſions in Scripture do we meet withal, *To make you a new heart, to put off the old man, and to put on the new.* Theſe plainly prove a liberty of Will; and that we muſt work out our own Salvation, or elſe ſafety it ſelf will not ſave us. How pathetically doth God wiſh the Converſion of ſinners, *Jer.* 13.27. *O Jeruſalem, wilt thou not be made clean! when ſhall it once be? Oh that my people would have hearkned unto me, for if Iſrael had walked in my ways,* &c. Who reading ſuch Texts can imagine, that God did not expect mens co-operation? or that the cauſe of their ruine was only becauſe Grace was ſo ſlenderly offered by God, that it proved ineffectual unto them, when God ſays, Jer. 51. 9. *We would have healed*

Babylon, but ſhe is not healed, forſake her. The judgment inflicted plainly ſhews, God was not wanting to her, but ſhe was wanting to her ſelf. All Comminations and threatnings were in vain, if the Will did not, or could not cooperate with the grace of God: How could men fall from grace if God leave us not to the mutability of the Will? It would be in vain to exhort ſuch to do their firſt works, and threaten them if they did not, if they were meerly paſſive, in every act of ſaving grace; nay, certainly if God withdraw his grace, it is meerly becauſe we walk unworthy of it, for *to him that hath ſhall be given, and he ſhall have more abundance, but from him that hath not*, that is, hath not well improved it, *ſhall be taken away, even that which he hath.* Some men think they can never exalt the grace of God enough, unleſs they debaſe the powers and light of Nature far more than *Adam* debaſed them by his Fall. But the Law of Nature written in the heart is no leſs the Law of God, than

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thoſe Laws of God, which are written in the Scripture, elſe Murther and Adultery in the Heathen ſhould not be ſins, for where there is no Law, there is no Tranſgreſſion, *Rom.* 2. 14. *The Gentiles which have not the Law, and do by nature the things contained in the Law, ſhall judge the Circumciſed which tranſgreſs the Law*; which place doth plainly ſhew unto us, that the light of Nature is good, as being the Candle of the Lord, and that it is not wholly extinguiſhed in us, but only darkened by *Adams* Tranſgreſſion. I come now to anſwer thoſe Arguments which are brought againſt this truth. And firſt, it is objected, that Chriſt is ſaid *to fill all in all*, Epheſ. 1. *ult.* My anſwer is, Theſe words are not to be ſo taken, as if we were to do nothing at all towards our own Salvation: for they are ſpoken figuratively, where by a Synecdoche, the chief part is put for the whole. As ſuppoſe a man ſhould ſay, Towards a mans maintenance Money is all in all; not but that Food and Rayment do

maintain him more immediately, but becauſe theſe cannot uſually be procured without Money, that anſwering all things, the ſaying is uſual, and none except againſt it. Their ſecond Argument is taken from *verſe* 19. of that Chapter, where the Apoſtle ſays, *We believe according to the working of his mighty power, which he wrought in Chriſt when he raiſed him from the dead.* Whence they infer, the grace of Faith is wrought by an infinite power in the heart: but we can contribute nothing to an infinite power, therefore, nothing towards our own Faith. My anſwer is, St. *Pauls* Faith, and ſo of the Primitive Chriſtians, was not wrought only by means, as ours now adays is, but alſo by Miracles; *The Apoſtles preached, and the Lord confirmed the Word with ſigns following.* Mark 16.20. which ſigns and wonders when the people ſaw, they believed; according to the working of this mighty power. But our Faith now is not ſo wrought; but only by hearing, without ſeeing ſuch

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an Almighty power to confirm the Doctrine: yet are we never the leſs bleſſed, but rather the more. *Thomas becauſe thou haſt ſeen thou haſt believed, bleſſed are they which have not ſeen, and yet have believed.* Thirdly, it is objected, If the Will of man have power to aſſent, or not aſſent to grace offered, man ſhall do more towards his own Converſion than God, for the act is more perfect than a meer power to act. I anſwer, although in a Metaphyſical ſenſe, the act is more perfect than a meer power to act, as the end of a thing is preferred before the means tending to it, yet in a Moral ſenſe it is not always ſo: neither doth man by accepting do more than God by offering his grace. God gives us power to get Wealth; ſay we get it, are we more beholden now to our ſelves therefore than to God for our riches? I trow not. The caſe is the ſame in the point of grace, when we have accepted of his goodneſs, we ought to ſay, *Not unto us Lord, not unto us, but to thy name give the*

praiſe. If a Benefactor give an indigent perſon a conſiderable ſum of money, and he accept it, is he more beholden to himſelf for his acceptance, than to the Donor for his kindneſs? If ſo: then their Argument is of force, but not elſe. Fourthly, it is objected, If the Will of man hath power to aſſent to grace offered, and he do aſſent; another hath the ſame grace offered, and he doth not aſſent, all the difference muſt needs come from mans Will; and ſo he that believes and aſſents makes himſelf to differ from him that aſſents not, contrary to that of the Apoſtle, 1 *Cor.* 4.7. I confeſs this Argument hath ſtumbled many learned men; as if the Apoſtle had ſpoken theſe words, concerning the act of Converſion, or of receiving ſanctifying grace: but it is ſpoken only concerning receiving Miniſterial Offices in the Church. See the firſt verſe elſe, *Let a man ſo account of us, as of the Miniſters of Chriſt, and Stewards of the Myſteries of God.* He taxes, as St. *Ambroſe* well obſerves,

obſerves, the pride and arrogancy of ſome Teachers, who did inſinuate into the people that Baptiſm from their hands was more effectual, or any other Ordinance from their hands was better than from the hands of another Miniſter; and ſo the People thought more highly of one than of another, and were puffed up for one Miniſter againſt another, as appears at *verſe* 6. whereupon at *verſe* 7. he ſubjoyns, *Who maketh thee to differ?* At *verſe* 8. he taxes them for boaſting, even over himſelf, *Ye have reigned as Kings without us*, &c. to whom he thus ſpeaks, You, O boaſting Teachers, that do ſo magnifie your ſelves above me, or ſuffer the people to do ſo, what have you ye have not received by my Miniſtry? For I was your firſt ſpiritual Father, and if you did receive it, why do ye ſo boaſt over me, as if ye had not received it from me? Who ſees not that the Context ſtands wholly affected to this Interpretation? To tax the pride of the ſeduced Party both Paſtors and People amongſt them?

And therefore to urge theſe words, *Who made thee to differ?* as if the Apoſtle meant them concerning the act of Converſion is to wreſt the Scripture to a ſenſe, which will nothing comport with the matter in hand, nor fall in with the ſubject of that Chapter. If a Priſoner at the Bar ſhould find fault with the Judge on the Bench, as acting contrary to Gods Word, becauſe it is written, *Judge not, that ye be not judged*; and again, *Why doſt thou judge thy brother?* Ought not the Context to clear the ſcruple? Yes ſurely. Even ſo it ought in this point; for he that will not mind what goes before and what follows after a ſaying in Scripture, may eaſily pervert the ſenſe of the Holy Ghoſt. From what hath been ſaid I hope it is apparent, that the Apoſtle doth not tax any man of pride, in this place, that ſhall accept of Gods grace, and ſay he made himſelf to differ from him that refuſeth the like grace in all reſpects; as is contended for. If when *Eve* was fallen *Adam* had ſtood in innocency, who had

had made the difference between their two eſtates? Had not *Adams* Will? You will ſay he might have boaſted then; I anſwer nay; for he had but done what was his duty to do, for to this end God gave him a righteous Will to ſtand. If ſaid, God is not bound to give us ſuch a Will ſince the Fall. I grant he is bound to nothing but what his good pleaſure binds him to; but St. *Peter* doth aſſure us *he hath given us all things which appertain to life and godlineſs*, 2 *Pet.* 1. 3. and therefore muſt needs give us the principal thing, without which no man is godly, namely Grace ſufficient to heal the Will. God makes the Sun to ſhine, and the rain to fall on the field of the ſlothful man, which is overgrown with bryars and thorns, as well as on the diligent, which ſtands ſo thick with corn, that it laughs and ſings: Is it any boaſting againſt God for the good husband to ſay, my induſtry was the cauſe why God bleſſed me more than the ſluggard? I trow not. No more is it

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arrogance to ſay, I have not forſaken my God as the wicked doth: and therefore he hath not forſaken me; for he hath revealed himſelf after this manner, 1 *Sam.* 2. 30. *I ſaid indeed that thy houſe, and the houſe of thy father ſhould walk before me for ever, but now, ſaith the Lord, be it far from me, for them that honour me I will honour*, &c. Thus ye ſee the Lord will be no longer for us than we are for him: and therefore *David* thus cautioneth his Son *Solomon*, not to bear himſelf high upon any privilege of being *Abrahams* Seed, or *Davids* Son; but ſays thus unto him, *And thou Solomon my Son, fear thou the Lord God of thy Fathers, and ſerve him with a willing mind, if thou ſeek him he will be found of thee, but if thou forſake him he will caſt thee off for ever*, 1 Chron. 28. 9. If theſe words of *David* have any force in them, either as an Exhortation, or Commination, it muſt needs be granted that he thought *Solomon* had power, either to cooperate with the

the grace of God offered, or to refuſe it as he pleaſed. Fifthly, it is objected, if grace put us only in the equipoize, and man upon deliberation turn the Scale to Virtue and not to Vice, all the difference between a virtuous and vicious man ſhould come from Nature, and not from Grace. To that I anſwer, If Nature alone could turn the Scale without being put gold-weight by Grace, it were true, but ſeeing it could not raiſe the Scale to this equipoize without the aſſiſtance of Grace, it is falſe. Secondly, Gods Grace did cooperate with mans Will in turning the Scale, and had the chiefeſt ſtroak in it. Thirdly, mans nature at firſt was endowed with a power from God to do good, and if he had done ſo, inſtead of doing evil, it had not a whit derogated from the glory of God: but it had rather been to his praiſe, although his obedience had come from the ſtrength of Nature: even ſo if God by adventitious Grace cure the Moral impotency of Nature that it be able to

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refuſe the evil and chuſe the good, the praiſe of that obedience is chiefly due to that auxiliary grace, without which it could have done but little good, but being thus relieved, although this new Nature put forth the act of obedience, for Nature is not deſtroyed by Grace, yet it nothing derogates from the Grace of God, but rather ſhews forth Gods glory in the cure of ſuch a corrupted nature. But if it be ſaid, ſeeing God is a moſt merciful Creator, had it not been a more merciful act to have created man determined to happineſs, from which he could not have fallen, rather than to leave him thus in the equipoize to the mutability, or determination of his own Will? My anſwer is, This had been to have unmann'd him; to have brought him down to the level of inferiour Creatures which cannot alter, or ſuſpend their actions; but are by Nature determined to one conſtant courſe. Now God hath ſet us a ſphere above them, in giving us reaſon for a Moderatrix, without which no actions could

could be virtuous, and conſequently not capable of that reward which he hath laid up in heaven for us. The nobleſt way of being happy is to have it for being holy. As God is not mocked, ſo neither is he a mocker of men, which their opinion under debate would make him; to offer a blind man Money on condition he will look on it, and tell you whoſe Image and Superſcription it bears, is certainly to mock him: but if a man ſhould proceed ſo far as to rail upon him for refuſing an Alms upon ſuch eaſie terms, inſtead of relieving his miſery he might juſtly be thought to intend only to add to his affliction. So if God offer Grace to thoſe whoſe Wills can concur to the reception of it only ſubjectively, but nothing cauſally, and then not only chide them for refuſing it, but alſo lay it to their charge that it was not efficacious as it might have been, if they had actively concurred and cooperated with it, he ſhould not only be a mocker of men, but alſo under colour of kindneſs, make a

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way to his wrath and indignation, which is far from the candor and nature of God, who is always merciful and ſerious in his offers of Grace. If it be ſaid he doth not mock us, but juſtly challenge from us that loſt power which he once gave us, as a Creditor may juſtly challenge from a Prodigal that money he hath ſpent, and hath not now to pay. Some are of opinion, that it is not the Prodigals fault now, that he doth not pay, if he be willing to pay, and hath it not; but his fault was only this; that he brought himſelf into that condition. And ſo it is not a fault, that he which cannot receive grace doth not receive it, but a ſad conſequence only of his former ſin which brought this impotency upon him; for which he ought to be pitied, not upbraided, if he deſire to receive it. Others anſwer, it befits the goodneſs of God in the New Covenant of Grace made with mankind to allow ſufficient ſtrength of grace to perform the conditions of that Covenant in ſuch a meaſure as he

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for Christs sake would accept. Or else 1. The Covenant of Works would be more gracious than the Covenant of Grace; for under that, mankind had strength allowed him. *Adam* did not fall for want of power to stand. Or else 2. The New Covenant should leave a man in a worse condition than it found him, for the abounding of grace would make his sin abound, being sure to be always refused: But Christ is the Mediator of a better Covenant, every way considered a more gracious than that of Works, and Gods primary intent in giving it was, not to make sin, but to make grace abound. I only ask a question, if *Zeleucus* put out both the eyes of an Adulterer for Adultery, and then offer him his Book to read, and hang him because he cannot read; was the offer of the Psalm of mercy a mercy to him, or a mockery? So if God first justly blind our understanding, and harden our hearts as a punishment of our sin in *Adam*, and then make us a tender of grace in Christ, but never open our under-

understandings to see it, nor soften our hearts so far, that if we will we may embrace it, but all his offers are upon impossible terms to be accepted, whether the case be not alike and Parallel? 6. Lastly, it is objected, that *it is God that worketh in us both to will, and to do of his good pleasure*, Phil.2.13. Where you see, say they, St.*Paul* attributes both the will and the deed to the grace of God. I answer, the meaning of the Apostle is, that God gives us a power to will, and still assists us with his grace till we bring that power into Act, and so a man works out his own Salvation, and he ought to do it with fear and trembling, that is, he ought with reverence and godly fear stand in aw: lest when God inables him to work, he be wanting to himself, and to the grace of God; lest he grieve and quench the Spirit, and cause him to depart. But if a man concur only subjectively and passively to pious works, as they would have it, then it must be said, or may truly be said at least, that God

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in us believes, repents of ſin, and doth all other gracious Acts, which how abſurd and blaſphomous it would be, I leave the world to judge. It is ſaid, our Saviour marvelled at their unbelief; but if it be as they ſay, I marvel why he ſhould marvel; for he knew before-hand they could do nothing; and he was reſolved, not to do all things alone, to bring them to the Faith. But certainly, he had good cauſe to marvel; that when he afforded them ſuch a meaſure of Grace as would have converted *Tyre* and *Sidon*, and would have made *Nineveh* repent in Sackcloath and aſhes, they ſhould be ſo wilful and obdurate that it made no kindly impreſſion upon them. If any thing had been wanting on his part, to have brought them to the Faith, he would not have upbraided them with their unbelief; or have ſhamed them by the very Heathen; nor have denounced a more intolerable meaſure of damnation againſt them. if there had

not been offered them ſuperabundant advantages of Grace. I conclude therefore with the Father, *Sola voluntas ardet in gehennâ*, which I will Engliſh thus: *Wilful men will want no woe.*

Vulgar

Vulgar Errors
CONCERNING
REDEMPTION
Removed.

SAint *Paul*, comparing the First and Second *Adam* together, ſhews us the hurt we received by the diſobedience of the Firſt, and the benefits we receive by the obedience of the Second. For *Adam* and Chriſt are to be conſidered as two roots, as we proceed from the one, we are of the wild Olive; but as we are engrafted into the other, we contrary to our natures partake of the good Olive. Now look what loſs Mankind did

receive by the one, it was the good pleaſure of our good God, that the ſame benefit Mankind ſhould recover by the other. "When the Apoſtle "ſays many dead by *Adam*, he ſays "many made alive by Chriſt. When "men condemned by *Adam*, he ſays "all juſtified by Chriſt; now what "he thus makes equal, for men to diſ- "equalize to ſuch a degree, as not one "of many to be redeemed, though all "in *Adam* were loſt, is not to make a "much more on Chriſts ſide, but a "much leſs. Contrary to the Apo- "ſtle, who all along puts the redun- "dancy on Chriſts part, that where "ſin abounded grace ſuperabounded, "that as ſin reigned unto death, ſo "grace did reign unto eternal life, "through Jeſus Chriſt our Lord. Now "ſin did reign over all men without "exception unto death, therefore "grace muſt have a proportionable "reign unto life. Chriſt muſt fulfil on his part, what appertained to the procuring the Salvation of all; or elſe the Salve is not ſo broad as the Sore;

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which yet the Apoſtle hath been proving at large in the fifth Chapter to the *Romans*. Our Church, rightly grounding her Faith upon the Scriptures, teaches moſt truly that Chriſt died for all men; in her Catechiſm ſhe teaches the Child to anſwer, *I believe in God the Son, who redeemed me, and all mankind*; and in her Collect for Good Friday, prays for all Jews, Turks, and Infidels, that God would bring them home to his Flock, that there may be one Fold under one Shepherd. Suppoſe God to hear the Prayers of his Church, and to bring theſe to the knowledge of Chriſt; I demand, Hath Chriſt any ſalvation in him for theſe men or no? If he hath, ſure I am he purchaſed it with his bloud, and ſo died for them. If not: our Church is miſtaken in praying ſuch may be brought to Chriſt for ſalvation who hath no ſalvation in him for ſuch, or ever laid down his life a ranſom for them. But certainly, he is able to *ſave to the uttermoſt all that come to God by him. For as by the*

offence of one judgment came upon all men to condemnation: So by the righteouſneſs of one the free gift came upon all men to juſtification of life. "If "Chriſt did not redeem all, it was, "either becauſe he was not able, or "becauſe he was not willing to do it: "If you ſay he was not able, you "blaſpheme the power and vertue of "his death, for St. *John* tells us, *If* "*any man ſin we have an Advocate with* "*the Father, Jeſus Chriſt the righteous,* "*and he is the Propitiation not only for* "*ours, but for the ſins of the whole* "*world.* If you ſay, not willing, you "blaſpheme his goodneſs, who would "have all men ſav'd, and *is not willing* "*that any ſhould periſh,* 2 Pet. 3. 9. If any part of Mankind left unredeemed, Chriſt muſt needs be willing that part of mankind ſhould periſh, elſe he would have redeemed them, without which he ſaw they muſt periſh. Nothing could hinder but his Will, for he might have redeemed all at the ſame rate, but he was not willing any ſhould periſh, therefore it

roundly

roundly follows he left none unredeemed. When we urge those Scriptures which assert universal Redemption; their answers are so weak, that it would make a man pity the strength of a wrong byassed education that will not let them see that their answers are mere frivolous evasions. When we urge that of the Apostle, 2 *Pet.* 2. 1. *Some deny the Lord that bought them*; they answer, he bought them for Slaves, and not for Children. Now I would fain know what slavish work Christ hath to do for his redeemed ones, *whose service is perfect freedom?* When we urge that place, *Heb.* 2. 9. *That by the grace of God Christ should taste death for every man.* They answer, *Voluntate signi, non beneplaciti*, that is, *he signifies so, but he means not so.* If he means not so when he says so, how shall we then know at any time by his words what he means? When we urge, *God so loved the world, that he gave his only begotten Son into the world, that whosoever believes in him might not perish.* They

anſwer, by the world is meant only the Elect choſen out of the world. That by the world in Scripture is often meant that Party of men in the world which is contrary to the Saints, many places may be brought, as *the whole world ſtands in wickedneſs; theſe are not of the world, even as I am not of the world*, &c. but that in this place *God ſo loved the world*, by the world ſhould be meant only the Elect I have not faith enough to believe, and I am ſtill to ſeek for that place of Scripture, where the Holy Ghoſt by the world meaneth only the Elect. In a word, what Scriptures ſoever we bring to prove that Chriſt paid a price for all mankind; they reply to us, that Chriſt paid a price for all ſufficiently, but not intentionally. Now I appeal to the univerſal reaſon of all Mankind, whether if *Titius* and *Sempronius* be in ſlavery, he that paid nothing for *Titius* can be ſaid to pay for him what was ſufficient to bring him out of Captivity, becauſe he paid more for *Sempronius* ranſom than

than would have bought it; and which Sum, if he had deſigned it ſo, might have redeemed *Titius* alſo? That ſuch weak anſwers as they bring ſhould ſatisfie any rational men, muſt be imputed meerly to the ſtrength of prejudice, and prepoſſeſſion. *If Chriſt died for all*, ſays St. *Paul*, *then were all dead*, 2 Cor. 5.14. By all, ſay they, were meant only all the Elect: Then, ſay I, by vertue of the Antitheſis, only the Elect were dead; but in *Adam* Elect and Reprobate are alike dead; therefore the Apoſtles meaning cannot be, that Chriſt died only for the Elect, for all were dead, both Elect and Non-elect, and he died for all that were dead. Chriſt in no wiſe took upon him the nature of Angels, but the Seed of *Abraham*; to ſhew that he came not to redeem the loſt Angels, but Mankind that was loſt. Now if any of Mankind were left out of this Redemption, Chriſt ſhould tender their Salvation no more than the Salvation of the Devil and his Angels: but he doth not leave the moſt

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of men in as hopeleſs and helpleſs a condition as he left the Devil and his Angels, whoſe nature he never took upon him. It ſhall never be laid to the charge of a wicked Angel that he did not believe in Chriſt, but it ſhall be laid to the charge of a wicked man that he did not believe in Chriſt; which plainly ſhews he did more to redeem a wicked man than a wicked Angel. It ſhould not be a ſin in a wicked man to refuſe Chriſt as his Saviour: if he be not his Saviour unleſs he thought him ſo to be, and yet refuſed him; but it muſt neceſſarily be always a ſin to refuſe Chriſt; whether a wicked refuſer of him think him a Saviour or no; becauſe in deed and truth he is the Redeemer of all mankind. *He came to ſeek and to ſave that which was loſt*, but all mankind was loſt, therefore he came to ſeek and to ſave all Mankind, *Mar.* 16. 15. Chriſt bids his Diſciples *preach the Goſpel to every Creature*; that is, offer life and ſalvation to all: in caſe Chriſt ſhould offer it to all when he hath

hath purchaſed it but for a few, there would be matter of diſparagement in it. For what makes us deſpiſe Mountebanks (as one ſays well) but that they promiſe more than they are able to perform. Therefore ſeeing he bids us preach the Goſpel to every Creature, the glad tidings of the Goſpel belongs to every Creature; and we are to exhort every man to believe in Chriſt, and promiſe him life and ſalvation if he do: which thing we could not truly do, if he laid down his life but for a few, and paid no ranſom for the moſt of mankind. This Doctrine of our Church, that Chriſt redeemed all mankind, hath no malignant influence in it at all; which makes me admire why men are ſo bitter againſt it. If it were not true, yet methinks even for humanity ſake we ſhould wiſh it were true; and not to be ſo narrow hearted as to deſire ſalvation only for our ſelves. That muſt needs be the beſt good which is moſt diffuſive, and wherein moſt may partake. If *Moſes* was ſo affectionate

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to the Souls of a provoking people as to pray after this manner for them, *O Lord forgive their ſin, and if not blot me out of the book which thou haſt written*; as if his own happineſs could not pleaſe him, unleſs it might be accompanied with the happineſs of his people: how can we chuſe but be enlarged with love and gratitude unto God that he hath *reconciled the world unto himſelf*; and how chearfully ſhould we publiſh that glad tidings. If St. *Paul* was ſo diffuſive of his charity as to wiſh himſelf accurſed from Chriſt, on condition it might do his brethren good to ſalvation; why ſhould we be ſuch envious and churliſh Creatures as to ſhut up the bowels of Chriſt againſt the greateſt part of mankind, which he was pleaſed to open to every man in the world that would receive him? If this Doctrine did ſhut them out of Chriſt, or from being partakers of the benefits of his Death and Paſſion, well might their zeal be kindled againſt it: but ſeeing that it debars no man from their right,

right; declares Gods abundant love, ſets forth Chriſts diffuſive charity to the whole race of Mankind; what juſt cauſe of ſo much heat and paſſion againſt it? Wherefore if any come unto you bringing this Doctrine, that Chriſt died only for one of a City, or two of a Tribe, (of which two he is always one in his own opinion you may be ſure) pity his ignorance, and bid him not Godſpeed. Pray unto God to open his eyes to ſee the wonderful things of his Law, to take away the ſpirit of pride from him, which makes him put himſelf amongſt the number of them Chriſt died for, and ſhut out his Brethren. I come now to anſwer thoſe Arguments which they bring to eſtabliſh this uncomfortable Doctrine; that Chriſt died for all men, is a comfortable Doctrine to every man; and every man upon hearing and believing of it can infer, then certainly he died for me. But if he died but for a few, there is juſt cauſe of doubting for every man, whether he be amongſt the number of the

the few; and unleſs God give a particular aſſurance it cannot certainly be known. The Arguments which are brought againſt this truth are theſe: The firſt is taken out of *John* 17. 9. *I pray for them, I pray not for the world*; whence they argue thus: Thoſe that Chriſt would not pray for, ſurely he would not die for: but he prayed only for the Elect, therefore he died only for the Elect. I anſwer, This was a peculiar Prayer, which Chriſt made in behalf only of the Apoſtles, as will appear by the Contents of the Chapter; read the Contents and you will ſee it is ſo. Chriſt prayeth to the Father that he will glorifie him, that's the Contents to the ſixth verſe; to preſerve his Apoſtles in unity and truth, that's the Contents to the twentieth verſe; and therefore to apply it as it is applied in the Argument is to wreſt the Scripture to a ſenſe it never intended. Theſe words, *I pray for them, I pray not for the world*, &c. are meant only of the Diſciples; and not of all the Elect, in oppoſition to the wicked

wicked of the world, as may appear by the Context, verſe the ſixth, *I have manifeſted thy name unto the men which thou gaveſt me out of the world,* ver. 12. *Thoſe which thou gaveſt me I have kept, and none of them is loſt but the ſon of perdition.* It is impoſſible that the former words ſhould ſignifie all the Elect in oppoſition to the wicked; for all the Elect had not yet heard of Chriſt; or that the latter ought to be ſo taken, ſeeing he ſays one of them is loſt, which it is impoſſible that any of the Elect ſhould be. Verſe 18. *As thou haſt ſent me into the world, viz.* to preach the Goſpel, *ſo have I ſent them into the world*; This cannot be meant of all the Elect, for are all Apoſtles? all Preachers of the Goſpel? And laſtly, if at the ninth verſe he prayed for all the Elect of the world, in oppoſition to the wicked of the world, as is contended for: how comes he to ſay at the twentieth verſe, *Neither pray I for theſe alone?* Nay, the following words ſhew apparently that at the ninth verſe he meant the

Apoſtles

Apoſtles only; for he adds, *But for them alſo that ſhall believe through their word.* A ſecond Scripture is this, *I am the good ſhepherd, a good ſhepherd lays down his life for his ſheep.* Mark, ſay they, he doth not ſay he lays down his life for the Goats, but for the Sheep. I anſwer, That Chriſt laid down his life for the Elect this place doth prove indeed, but it doth not prove that he laid down his life for none but the Elect; ſurely it doth, may ſome ſay, becauſe none elſe are mentioned. I grant none elſe mentioned in that place, but they are in other places of Scripture; but if that were a good way of arguing, I will prove he died for none but for the wicked, *Rom.* 5. 6. *In due time Chriſt died for the ungodly.* I pray who reſemble the ungodly moſt, Sheep or Goats? Certainly the Goats; why, he died for the ungodly, therefore for Goats, and not for the Sheep, according to their way of arguing. Thirdly they object, the Apoſtle in *Rom.* 5. 15. ſays, *The gift by grace, which*

which is by one man, Jeſus Chriſt hath abounded unto many: he doth not ſay to all. I anſwer, "Many in that "place ſignifies all, as will appear by "the Antitheſis, or oppoſition, *By the "offence of one many*, he ſays, *are dead*, "many there is the ſame with all, for "it were abſurd to ſay; ſome as com-"ing out of *Adams* Loyns are not "dead; and if it ſignifie all in one "place, it muſt do ſo too in the other; "or the Antitheſis would be defective, "and you would ſpoil the Grammar "of the place. If in any other place, many ſignifie not all, but part only, as it may where it is ſaid, *My righteous ſervant ſhall juſtifie many*, it is not becauſe he did not die for them, but becauſe they would not believe in him; *He came to his own, but his own received him not; but as many as received him, to them he gave power to become the Sons of God.* Fourthly, it is objected, Chriſt fore-knew they would not be ſaved by him: now what wiſe man will pay a price for a Captive, when he knows before-hand

the Captive will not accept of it, or will come out of ſlavery; but will be bored becauſe he loves his Maſter? To that I anſwer, *My thoughts are not your thoughts, nor my ways your ways*, ſaith the Lord. They may as well queſtion Gods wiſdom, why he would be at ſuch pains to ſend his Prophets of old riſing up early and ſending them, to thoſe he knew before-hand would not hear them, *Ezek.* 3.4, God told *Ezekiel* before-hand they would not hear, yet ſaith God, they ſhall know that a Prophet hath been amongſt them. So God will one day make the wicked know that he ſent his Son to redeem them, both from wrath, and their vain Converſation; and they judged themſelves unworthy of everlaſting life. God in his wiſdom ſaw it good to *ſend light into the world*, even to the wicked of the world, although he foreſaw they would *love darkneſs more than light, becauſe their deeds were evil.* And ſo have I done with their Arguments, grounded meerly upon miſtakes. To conclude, By the Parable

Parable of the King making a great Supper, and inviting Gueſts that would not come, it appears God provides all things requiſite to ſave men, but they will not be ſaved. So the year of Jubilee was a true Type of our deliverance by Chriſt, whoſoever was in bondage might then go out free; wherefore I conclude, as ſure as we are loſt by the firſt *Adam*, ſo ſure we are redeemed by the ſecond *Adam*. So ſure as we are created by God the Father, ſo ſure we are redeemed by God the Son; and *Whoever will believe in him ſhall not periſh, but ſhall have everlaſting life.*

Vulgar Errors
CONCERNING
Praying by the SPIRIT
Removed.

THere hath nothing of late years been more miſtaken, than thoſe Scriptures which ſpeak of praying by the Spirit, or the Spirit helping our Infirmities, and God's pouring out the Spirit of Prayer and Supplications upon his People. Which places have been wreſted againſt a ſet Form of Prayer, as if it were nothing but cold breathings, and Lip-labour, (to uſe their own words) and a man in praying ſuch a Prayer could not be

assisted by the Spirit of God. Their first mistake lieth in this, that they do not distinguish between the gift of Prayer, and the Spirit of Prayer. Many men have a very good gift of Prayer, and a very fluent Tongue, who yet may be very formal as to their hearts: not every one that hath the best gift of Eloquence prays most by the Spirit, nor he that hath the meanest gift of Elocution prays least with the Spirit. We may instance in *Moses* and *Aaron*: the one of a stammering tongue, the other God gives him this testimony that he could speak well. Yet in the famous fight between *Israel* and *Ameleck*, God makes not choice of Eloquent *Aaron*, but of slow-spoken *Moses* to get the victory by Prayer. Though *Aaron* speak better than *Moses*, yet certainly he could not pray better than he. Prayer is a great part of Gods Service and Worship; and our blessed Saviour tells us, *God is a Spirit, and must be worshipp'd in Spirit.* Yet when the Apostles desired him to teach them to pray, he did

did not teach them to pray by the Spirit in their ſenſe: who think ſpeaking *extempore* without premeditation whatever comes into their mind on a ſudden is the only praying by the Spirit: but he preſcribes them a ſet Form, ſaying, *When ye pray, ſay, Our Father which art in heaven,* &c. So that a ſet Form certainly may be prayed by the Spirit, elſe it had never been commanded to be uſed, by our Saviour Chriſt. If it be ſaid, the Lords Prayer is a pattern to frame our Prayers by, rather than a Prayer it ſelf. My anſwer is, As ſome Weights and Meaſures, which are ſo exact in their kind, being kept as Standards to make other Weights and Meaſures by, do not loſe the nature of Weights and Meaſures upon that account, but rather are warranted in their kind. So the Lords Prayer by being made a pattern for our Prayers doth not loſe the nature of a Prayer, but rather is thereby commended to us to be the moſt abſolute Form of Prayer in the world. In *Numb.* 6. 23. God bids *Moſes ſpeak*

unto Aaron and his Sons, ſaying on this wiſe, ye ſhall bleſs the people, the Lord bleſs thee, and keep thee, the Lord make his face ſhine favourably upon thee, &c. If any able of themſelves to conceive a Prayer; we may well ſuppoſe it ſhould be the Prieſt whoſe Lips ſhould preſerve knowledge, yet they are preſcribed a ſet Form of bleſſing the People. If it had been preſcribed for the ſimple and ignorant ſort it might have been objected, They that have not gifts of their own are permitted to make uſe of other mens gifts; but ſeeing it is preſcribed the Prieſt himſelf, nay, even for *Aaron* the Eloquent High-Prieſt, it ſtrongly concludes for a ſet Form of Prayer and Benediction to be uſed in publick by the moſt able and eloquent Divine. *Moſes* a great Prophet, who prayed ſo earneſtly that God ſaid, *Let me alone*, as if he tied Gods hands, yet did he uſe one ſet Form of Prayer when the Ark ſet forward, and when it reſted, *Numb.* 10. 35. *When it ſet forward*, he ſaid, *Ariſe, O God, let thine enemies be*

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ſcattered, let them alſo that hate thee flee before thee; and when it reſted he ſaid conſtantly, *Return O Lord to the many thouſands of Iſrael.* Let us not ſeek to ſeem better than he, in new Forms every day, whoſe giſts without queſtion were unſpeakably greater than ours. The 92. *Pſalm* was uſually ſung in the Church of the Jews every Sabbath day; it was penned for that purpoſe as appeareth by the Title of it. Seeing therefore a ſet Form of Prayer and Praiſe have been the practice of the ancient Church of God, among the Jews, and of Chriſtian Churches to this very day, let us give them the right hand of fellowſhip, to have a Unity and Uniformity in Publick Worſhip. Our bleſſed Saviour, of whom it was ſaid truly, never man ſpake as he ſpake, yet he uſeth three times together the ſame words, in his Agony. *Father if it be poſſible, let this Cup paſs from me.* He wanted no variety of words, yet he confines himſelf to the ſame words the Prophet *Joel* preſcribes the Prayer for the Prieſt,

Prieſt, and bids them ſay, *Spare thy people good Lord*, &c. St. *Paul*, the great Doctor of the Gentiles, uſed the ſame Salutation in the beginning of moſt of his Epiſtles, *Grace, mercy, and peace from God our Father, and the Lord Jeſus Chriſt*; and the ſame Prayer at the end of them; *The grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt be with you all*, Amen. Theſe examples plainly refute the error of thoſe that are againſt the Liturgy, or ſet Form of Prayer in the Church, it is a ridiculous thing to think, that as a nice and ſqueamiſh ſtomach is delighted with change of Diſhes, ſo God is delighted with variety of words, and novelty of matter and method, and that unleſs we have a new ſtile, or a new trope, or a new figure, or a new flouriſh every time more than other, we have not the Spirit of Prayer, nor ſhall be excepted. Every good Chriſtian is not able to conceive a Prayer, many have weak Capacities to conceive them, want Order and Method to compoſe them.

them, yet even theſe, if they meet with a Prayer framed to their hand, can pray fervently, and heartily. A ſet Form muſt needs be a great help to thoſe that are weak, and yet willing to pray; nay, even they that are ſtrong ought not to deſpiſe them, for Prayers in publick are bounded by authority. To paſs over thoſe bounds then, muſt needs be offenſive to that Authority that preſcribed thoſe bounds. If any do, they foment, as it were, a Worſhip diſtinct, and apart from what is authorized by the Church, but more reaſon that the ſpirit of a Miniſter ſhould be regulated by the ſpirit of the Church repreſentative, than the ſpirits of the whole Congregation by the ſpirit of the Miniſter. If he that was ſick of the Palſie that was born of four could have walked to Chriſt on his own feet, what could he have more deſired than to be healed? So if we come with our own invention or expreſſion in Prayer, we can expect nothing more than to be heard, which God the

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ſearcher of the heart will as ſoon do when we draw nigh to him with words of the Churches compoſing, as if they were of our own framing, if the Heart be not wanting. Yea, but methinks I hear ſome ſay, the Heart muſt needs be wanting, for praying is one thing, and reading is another. I grant they are two ſeveral things, but yet they are compatible, and may well ſtand together. When we read the Lords Prayer in the ſixth Chapter of St, *Matthew*, and our intention is only to inform our ſelves of the Will of God ſet down in his Word, we acknowledge we do not pray; but when we read the Lords Prayer in the Liturgy, and we lift up our hearts to God in every of the Petitions, then we affirm that we do pray. So then, when we read, and our intention is only to receive knowledge into the ſoul, we do not pray in reading; but when in reading we alſo pour out the requeſts of our hearts, then ſuch reading may truly be called praying. Secondly, it is objected, reading ſet Prayers out of a Book is a

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ſtinting of the Spirit, but we ought not to ſtint or quench the Spirit, therefore we ought not to read Prayers out of a Book. I anſwer, 1. If he that prays a ſet Form ſtints the Spirit, then he that prays an *extempore* Prayer out of the Pulpit ſtints the ſpirits of all thoſe that joyn with him, for they that hear him and joyn with him, are limited by his words, and his ſenſe, and ſo it is as bad as a ſet Form to them; for if their minds go along with him, they pray the ſame Prayer that he doth, and neither more nor leſs. Now why ſhould the People be tied to the Prayers of the Miniſter, and not the Miniſter to the Prayers of the Church? If it be ſinful in one to ſtint the Spirit, it is ſinful alſo in the other, and ſo no publick Prayer, where many joyn together, could be offered up to God without ſin in this reſpect, becauſe the Spirit muſt be bound up and ſtinted in all but in him that ſpeaks it. But if the meaning of the Objection be, that *extempore* Prayers ſtint not the Spirit, becauſe then a man ſpeaks as the Spirit gives

gives utterance, which cannot be in ſet Forms, then this abſurdity would follow. If to thoſe men which pray *extempore* the Spirit of God doth dictate thoſe words unto them, then thoſe Prayers would be as good Canonical Scripture, if written by the Pen of a ready Writer, as any of the *Pſalms* of *David*, or *Aſaph*, or any of the holy men of old recorded in Scripture; which becauſe it would be blaſphemy to affirm it roundly follows, ſuch Prayers are not ſpoken as the Spirit gives utterance, but are the effects of their own Art and Induſtry; and therefore the turning of that practice into a ſet Form, doth not ſtint, nor quench the Spirit of God in Prayer. That thoſe ſudden Conceptions are not dictated by the Spirit of God appears plainly by this, men of divers opinions pray quite contrary things; as for inſtance, a Presbyterian Miniſter takes a Text, ſounding as he thinks towards the eſtabliſhing of Presbytery, ſuch as that in 1 *Pet.* 5.1. *The Elders that are among you I exhort, who alſo am an Elder.* From-

whence

whence he delivers the Presbyterian Government is the Government Christ eſtabliſh'd in the Church. After his Sermon, he prays over again the chief Heads of what he delivered, and ſays, Good Lord ſettle thoſe truths which to day thou haſt ſhewn us concerning Church Government, upon our hearts. An Independent he comes and he takes a Text, which he wreſts likewiſe, but it is to Independency, and he bids them *ſtand faſt in the liberty wherewith Chriſt hath made them free, and be not entangled with the yoke of bondage*; from which words he delivers for Doctrine that Independency is the only way that Chriſt hath left for his Church. And after Sermon he prays likewiſe, that the People may not receive his Doctrine as the word of a man, but as the Will and Word of God. Call ye this praying by the Spirit? To ſay ſo is in deed and truth a blaſpheming of the Spirit; for the Spirit of God cannot ſpeak contradictions, as theſe men do in their Pulpit Conceptions; And yet they would father all upon the incomes

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of the Spirit, which aſſiſted them in carrying on the work of the day. Their Sermons being contradictory one to the other, and their Prayers ſutable to their Sermons, their Prayers muſt needs include contradictions alſo. One prays God to eſtabliſh Presbytery, the other Independency in the Church; now how can both theſe be dictated by one and the ſame Spirit? To pray with the Spirit ſignifies in Scripture three things, 1. To pray by immediate inſpiration, ſo as to make no uſe of our own judgment, or reaſon, either in deviſing the matter, or chuſing the words: but to ſpeak only what the Spirit doth ſuggeſt. Thus thoſe that penned the Scriptures were inſpired, and ſpake not their own private mind or meaning, but as they were carried forth out of themſelves, and moved by the Holy Ghoſt. And ſo St. *Paul* is to be underſtood when he ſaith, *I will pray with the Spirit, and with the underſtanding alſo*; that is, I will uſe any language which the Spirit ſhall dictate unto me, but I will interpret it, that the People

may

may understand it, and say Amen unto it, for while the Apostles lived there was in the Church an extraordinary gift of Prayer, which supplied the place of set Forms, but it was as miraculous as the gift of Tongues. When this gift and the gift of Miracles ceased, they used stated Forms in Publick, and the Council of *Carthage* ordered that no other Prayers should be put up in their Assemblies but what were approved of by wise and prudent men in the Synod; lest something through ignorance or inadvertency might be uttered contrary to the Faith and Doctrine of Christ. Secondly, By praying with the Spirit is meant to pray by the direction of Gods holy Spirit, *Jude* 20. *But ye beloved, building up your selves in your most holy faith, praying in the Holy Ghost.* The Spirit helps in directing us what is fit for us to ask of God, and what God sees fit to bestow upon man: And this direction is given us in his holy Word, where we are taught what to pray for, so as not to ask amiss, else we should *not know what to pray for as we ought,*

 Rom. 8. 26.

*Rom.*8. 26. He that prescribes the model of an house, and provides materials, and sets men on work, may be truly said to build that house, although it be builded by other mens hands; So the Holy Ghost prescribing us Forms in the Word, and inciting us to pray by promise of reward, and the like, may be intituled to our Prayers. Thirdly, He assisting us with inward motions, carrying forth our affections with zeal and fervency, further than naturally they would tend: may in this sense be stiled the Author of our Prayers. As wicked men, giving place to the Devil, Satan carries forth their malice into murder, and raises storms of passions in their Souls, even as the Wind raises the Waves of the Sea, even so on the contrary, a man applying his heart to seek the Lord, and call upon his Name, the Holy Ghost aids him by his grace to make powerful Supplications with sighs and groans which cannot be uttered. Now every adopted child of God the Apostle witnesses, *Gal.*4.6. hath these aids and assistances

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of the Holy Ghoſt in their Prayers, ſtirring up their hearts to cry *Abba Father*, thus, and thus only they that are the Sons of God pray by the Spirit of God. Now ſeeing the Spirit of Prayer and Supplication conſiſts chiefly in a fervent application of the mind, to the thing that is deſired, and to Almighty God of whom it is deſired. It neceſſarily follows, that words that are known and fitted to mens underſtandings are ſooneſt received into their hearts, and apteſt to carry along with them judicious and fervent affections. But it is objected, That a ſet Form of Prayer makes an ignorant Miniſtry, a School-boy may read a Prayer out of a Book. To that I anſwer, experience proves it hath not done ſo: for the graveſt and learnedeſt Scholars are for it. There are other Offices for the Miniſter which require his diligence and his ſtudy; Firſt, his diligence to Catechize the Children, viſit the Sick. Secondly, His ſtudy to divide the Word of truth aright, comfort the weak, ſtop the mouths of gain-

ſayers, ſo that he hath matter enough to exerciſe his parts about, although he ſtrive not to attain to that *extempore* way of uttering any thing before God, which wiſe *Solomon* never admired. And as for what you ſay concerning the School-boy, the ſame objection might have been brought againſt Gods Prieſts in the Old Law: that a Butcher might have kill'd a Lamb or a Sheep for Sacrifice as well as they: But was that any diſparagement to the Prieſt? No more is this to Gods Miniſter that another can read Prayers as well as he, ſeeing it is his Office and not theirs to do it. But it is objected, A ſet Form is ſuperfluous, for Nature will teach any man to ſhew his grief, and a Lazer need not read out of a Book, pray heal my Arm, or my Leg, no more needs a man that is ſenſible of the plague of his own heart a ſet Form of Prayer in a Book. To that my anſwer is twofold; Firſt, Even poor Lazer people to move others to pity and compaſſion will ſtudy pathetical Expreſſions, and uſe humble deport-

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ment, and great importunity, and yet find all little enough to move compaſſion. Will they do this for their Bodies, and ſhall not we be more earneſt for our Souls? Secondly, There is a vaſt difference betwixt a Private Prayer and a Publick Prayer; a Private Prayer points to the ſore of a mans own heart in this or that particular, whereof perhaps, all circumſtances conſidered, not one of many is guilty: but a Publick Prayer ought to be ſo compoſed that it may concern all the Congregation, and all the People may ſay *Amen* to it. Now for a man to pray out of the ſenſe of his own wants only, may be a good Prayer for his private devotion: but it cannot be ſo proper or ſo profitable for the Publick as a ſet Form, wherein the Compoſers conſider the uſual wants of all Mankind. If a man were to prefer a Petition to his Prince, would he ſpeak *extempore*? Why, *what thou wouldſt not offer to him, thou oughteſt not to offer to God*, Mal. 1.8. the reaſon is full of moral equity, God is a greater King than

than he. If you would be aſhamed or afraid to bring indigeſted ſtuff to the one, much more ſhould you be ſo affected to bring abortive Conceptions before the other. We may as well pray a ſet Prayer by the Spirit as ſing a ſet Pſalm by the Spirit. Now even their own practice bearing witneſs theſe men can ſing a ſet Pſalm by the Spirit. I mean after a gracious manner; ſo that nothing but inadvertency to their own cuſtom makes them grant the one, and deny the other. Indeed they do well in ſinging *David's* Pſalms, and they follow the example of *Hezekiah* therein, who commanded to ſing praiſes with the words of *David* and *Aſaph*. I could wiſh for the future that their Prayers were of the ſame nature with their Praiſes, for theſe few Reaſons, with which I will conclude this diſcourſe. Firſt, A man may as well know before-hand with what words to pray as to what ſenſe. Secondly, They that pray not the ſame words do uſe moſtly to pray for the ſame things in other words: As that God would forgive

forgive their ſins, avert his judgments, ſtrengthen their weak graces, weaken their ſtrong corruptions, and the like. Thirdly, Becauſe theſe are moſt for the edification of the People, who by often hearing of the ſame Prayer can commit it to memory, and uſed to the ſame Liturgy, can joyn and anſwer in many pathetical Reſponſals. Now all things in Publick ought to be done to Edification. Fourthly, An *extempore* Prayer may likewiſe hinder the devotion of the Miniſter, as well as of the People: for his underſtanding may be ſo taken up in thinking what to ſay next, that he may be very formal as to his heart, and many times will be forced to be ſo for fear he ſhould be out. Fifthly, Our experience hath ſhewed us, that their Method hath been confuſed, their Tautologies many, their Trauliſms abſurd, their Senſe none of the beſt, their Paſſions vented, and the Dreadful Name of God ſo lightly, ſo frequently, and ſo unneceſſarily uſed in them, that many underſtanding men becauſe of them, have been

been ready to abhor the Sacrifice of the Lord, and could ſeldom or never ſay *Amen* to them. Whereas in a ſet Form we are ſure before-hand there is nothing put up in Petition but what is fit for Man to ask, or God to give, and therefore we can heartily without any heſitancy ſay *Amen* to it.

FINIS.